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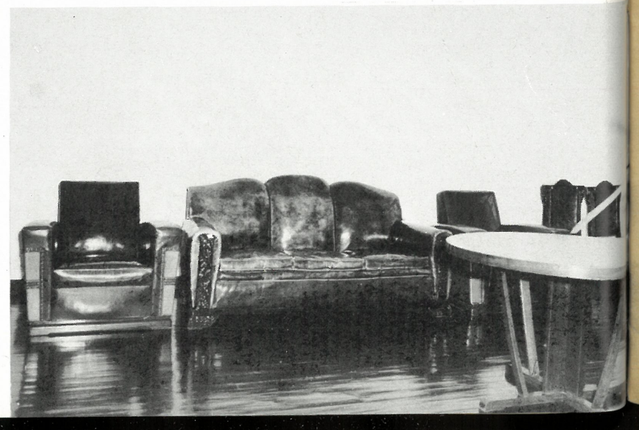
Women OF KOREA

No. 4 (92) 1981

An exterior view of the Party Founding Museum

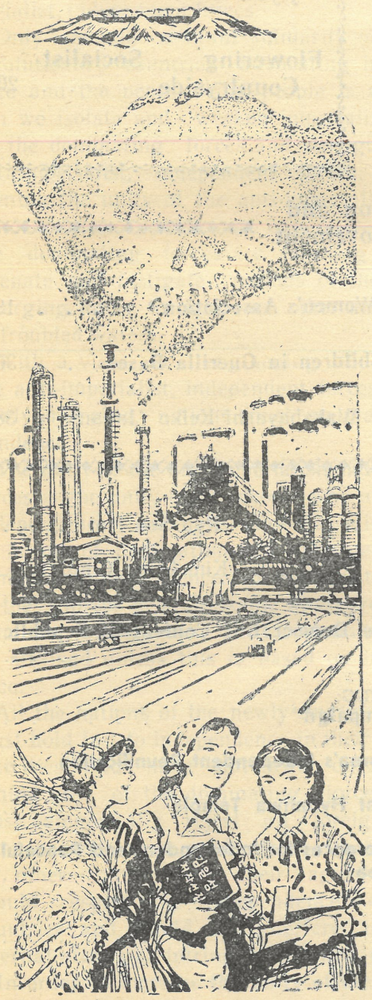


Desk and chairs used by the great leader in those days when he founded the Workers' Party of Korea on October 10, 1945 and conducted energetic activities for its consolidation and development

Women of KOREA

No. 4 (92) 1981

THE ORGAN OF THE CENTRAL COMMITTEE OF THE KOREAN DEMOCRATIC WOMEN'S UNION



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Let Us Strengthen the Unity of the Anti-Imperialist, Independent Forces

In the fourth section, entitled **"Let Us Strengthen the Unity of the Anti-Imperialist, Independent Forces"** of the **"Report to the Sixth Congress of the Workers' Party of Korea on the Work of the Central Committee"**, his immortal classic work, the great leader Comrade Kim Il Sung elucidated the necessity and tasks of strengthening the unity of the anti-imperialist, independent forces.

Our editorial department reprints this part.

In order to oppose the imperialist and dominationist policy of aggression and war and defend the peace and security of the world, we must strengthen the unity of the anti-imperialist, independent forces.

Only when the militant solidarity of all the revolutionary countries advocating independence and the peace-loving people is achieved, can we isolate and weaken imperialism and all the dominating forces and strengthen the anti-imperialist, independent forces. Strengthening the unity of the anti-imperialist, independent forces is even more imperative because the dominating forces are working slily to alienate and instigate nations of the newly-emerging forces to fight each other and to fish in troubled waters.

With a view to strengthening the unity of the anti-imperialist, independent forces, all the newly-emerging nations must maintain independence.

The unity of the anti-imperialist, independent forces is the unity of the people who aspire for independence, and it is aimed at eliminating all forms of domination and subjugation and achieving independence. Therefore, the unity of these forces is unthinkable apart from independence, and genuine and solid unity cannot be attained unless this is based on independence.

All the nations of the newly-emerging forces must hold fast to independence in their external activities and must not fawn on and tail behind any of the dominating forces. They must categorically reject all foreign interference and must not dance to the tune of others or become their agents. They should respect the independence of other countries and should not interfere in others' internal affairs or infringe upon their interests.

In order to increase the unity of the anti-imperialist, independent forces, all the newly-emerging nations should take a principled attitude towards imperialism.

The anti-imperialist, independent forces are literally the forces that fight against imperialism and for independence. While maintaining independence, the newly-emerging nations must adhere to the stand against imperialism; only then can they advance together in the same fighting ranks against imperialism and for independence.

We must not have any illusions about imperialism. Its aggressive nature will never change. It cannot change or weaken as long as the very capitalist system where monopoly capital predominates does not perish. If imperialism has anything to change it is not its aggressive nature but its methods of aggression. The world's revolutionary people must not be deceived by the imperialist artifices of disguise and must not take the change in its aggressive methods for a change in its nature.

The socialist countries, non-aligned countries and all the newly-emerging nations must make no unprincipled compromise with imperialism. Of course, the socialist and non-aligned countries may have diplomatic relations with the imperialist countries and develop economic and cultural interchange with them. But they must not bargain with the imperialists on matters of principle or sell them the fundamental interests of revolution. The socialist and non-aligned countries must not give up their anti-imperialist stance in order to improve their diplomatic relations with the imperialist countries nor must they sacrifice the interests of other countries in their own interests.

All the newly-emerging nations should have a resolute stand against imperialism and thoroughly expose and condemn its policy of aggression and war. They should actively support and encourage the people who fight against imperialist aggression and interference and for national independence and freedom, and should take concerted action in this connection.

Three Revolutions Are Basic Means of Transforming Whole Society in Keeping with Juche Idea

In the report to the Sixth Congress of the Workers' Party of Korea, the great leader Comrade Kim Il Sung taught:

"The ideological, technical and cultural revolutions represent the general line of building socialism and communism and are the basic means of transforming the whole of society in keeping with the Juche idea."

As taught by the great leader, the ideological, technical and cultural revolutions are the basic means of modelling the whole of society on the Juche idea.

Why, then, do the three revolutions form the basic means to model the whole of society on the Juche idea?

The first reason is that only by stepping up the three revolutions, can all members of society be developed into communist men of a Juche type.

What is most important in modelling the whole of society on the Juche idea is to remould people, all members of society, into communist men of a Juche type infinitely faithful to the revolutionary cause of the working class.

To that end, it is necessary to completely free the entire working people from all fetters of outdated thinking and arm them with communist ideology, the advanced thinking of the working class.

This task can be fulfilled successfully only through the ideological, technical and cultural revolutions.

The ideological revolution enables the working people to remould their ideological consciousness along communist lines and heighten their revolutionary enthusiasm and creativeness ceaselessly, thus hastening the revolution and construction.

The technical and cultural revolutions create conditions favourable for the remoulding of the people's thinking and clear away the vestiges of old society in the fields of technology and culture, while training people as revolutionaries equipped with a versatile knowledge of science and technology and a high level of culture.

As seen above, the three revolutions make it possible to successfully carry out the work to remould all members of society into communist men of a Juche type, possessed of the loftiest ideological and spiritual traits and high qualities.

Another reason why the three revolutions form the basic means of transforming the whole of society in keeping with the Juche idea is that only by stepping up the three revolutions can we transform all of society on the working-class pattern and thus eliminate class distinctions and develop the productive forces to such an extent that distribution can be according to needs.

In order to model the whole of society on the Juche idea we should abolish the traces of old society in all realms of sociopolitical life and economic and cultural life and establish new social relations suitable for the socialist and communist society while developing people into communist revolutionaries of a Juche type.

This task can be also accomplished with credit only through the ideological, technical and cultural revolutions, because non-working-class elements and backward aspects remaining in all fields of social life after the establishment of socialist system originate in the vestiges of old society and backwardness existing in the domains of ideology, technology and culture.

(Continued on page 7)

Let us model the whole society on the Juche idea

Independent and Creative Stands Are Important Requirement of Juche Idea

The great leader Comrade Kim Il Sung taught:

"The Juche idea calls for an independent stand and creative stand in the revolutionary struggle and construction work."

Adherence to independent and creative stands is a requirement to be fulfilled by the working masses in the revolutionary struggle and construction work.

The Juche idea's requirement for maintaining an independent stand and creative stand shows the working masses how to carry out the revolutionary struggle and construction work.

Why, then, does the Juche idea require the working masses to maintain independent and creative stands in the revolution and construction?

The reason is that the masters of the revolution and construction are the working masses and that they are also the motive force of the revolution and construction.

The working masses are the masters of the revolution and construction. Yet it does not mean that they can perform their mission and role as masters of their own accord.

Whether or not the popular masses can fulfil the mission and role of the masters in the revolution and construction depends upon how to maintain independent and creative stands.

Without adhering to an independent stand, the popular masses shall be subjected to foreign country and can neither win independent sovereignty of their nation nor shake off all sorts of fetters to realize their independence.

And without keeping a creative stand, they can neither transform nature and society successfully in accordance with their will and demand nor carry out the revolution and construction creditably in the long run.

Accordingly, for the popular masses to materialize their independence and finely accomplish the work of transforming nature and society as the masters of the revolution and construction, it is imperative to thoroughly maintain an independent stand and creative stand.

Like this, the revolutionary principle of the Juche idea requires the working people to keep independent and creative stands in the revolution and construction.

Then, what are the main contents of the independent and creative stands?

The substance of the independent stand is to solve all problems independently proceeding from the interests of the working masses themselves and carry out the revolution and construction on their own responsibility in the principle of self-reliance.

The substance of the creative stand is that the working masses settle all questions in the transformation of nature and society by giving full play to their revolutionary enthusiasm and creative activeness and solve all problems of the revolution and construction creatively in conformity with actual conditions.

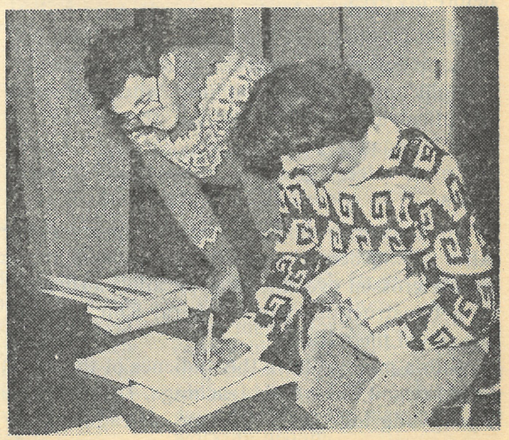
It comes to this, in short, that keeping independent and creative stands means placing the revolution of their own country in the centre of their thinking and revolutionary practice.

Independent and creative stands are integrated with each other though bearing different aspects.

An independent stand is the fundamental attitude the working masses must always maintain in the revolution and construction, and a creative stand is the fundamental method they must employ in transforming nature and society.

So, it is of importance to thoroughly maintain the two stands simultaneously without slighting either of them.

Our foreign friends study the Juche idea



LEADER OF PEOPLE

Benevolent Loving Care

I have a precious photo that will go down to all my posterity. It was the picture for which I had posed together with the fatherly leader on the very unforgettable day when I was wanted at his residence.

Whenever I look up to the boundlessly benign image of the fatherly leader, I reflect with deep emotion upon the warm loving care of him who was gracious enough to lead me, an ordinary woman intellectual, along the road of worthwhile revolutionary struggle.

It happened early April of 1970 when spring scene began to spread all over the country. In the evening I received a glad news from an official that the fatherly leader invited me to his residence.

Calming down my swelling heart I hurried to the residence, when I found him standing in the spacious courtyard.

I ran towards him, forgetting myself, as if meeting the long-separated real father again.

With a gentle smile he grasped my two hands and looked at me for a good while. And he softly said, **"Your hair turns grey."** Then he walked mutely in deep reflection for some time.

I followed him, when happenings that had taken place 25 years before, immediately after national liberation (Aug. 15, 1945), floated before my eyes.

I had greeted the liberation in Seoul a few days before my graduation from college.

Right after liberation the situation was complicated in Seoul. Styling themselves as "revolutionaries", numerous "orators" talked big as if steering national destiny to right course.

Which course should liberated Korea take?... After giving deep thought to this problem many people crossed over the 38th parallel northward to get instructions from General Kim Il Sung, the sun of the nation.

With a mind to have the audience of the great General and receive his teachings, I came up to Pyongyang together with some colleagues on a September day that year.

In company with a friend of mine, I called on the two-storied house of the anti-Japanese revolutionary fighters. At the front gate we told our purpose of visiting.

Shortly a young man of dignified appearance came out with broad smile on his face to welcome us at the porch.

He was none other than the great leader, but we failed to recognize him. Until that time he made no public announcement of his triumphant return home and lived under the same roof of the humble brick building with some officials while mapping out a brilliant plan for building a new country. No wonder we simply took him as no ordinary person judging from his extraordinary look, radiant eyes and fine personality.

Before long he had a free chat with us.

Saying that though freed from Japanese imperialist colonial rule, our country failed to win independence, he told us that people of all walks of life should fight in unity under the condition where south Korea was occupied by the US imperialist aggressor army. He stressed the heavy duty of women occupying one half of the population in the fight and explained us the future tasks in easy-to-understand terms.

Giving us two pamphlets he said that only when one acquired accurate knowledge one could awaken the popular masses correctly. Then he instructed us to study hard and go deep among them to understand women's life correctly and lead them into the right path.

Through my perusal of his pamphlets, I felt more keenly that I had been infected with the absurd and abstract theory divorced from reality, and came to clearly know what and how to do.

On October 14, a mass rally was held at the Pyongyang public playground in welcome of the triumphal return of General Kim Il Sung, the great sun of the nation and anti-Japanese brilliant commander.

I joined the crowds who were on the tiptoe of expectation for the appearance of the General.

After a while, the great leader General Kim Il Sung showed his imposing figure on the platform amid enthusiastic cheers of the masses.

Carried away by surging emotion, that moment, I was at a loss what to do.

It was not until then that I found the very man who had taken utmost care of me to be General Kim Il Sung.

(He is the great leader himself who is so kind-hearted and benignant, so broad-minded and passionate; who is humble enough to simply dress and meal like the people and is unassuming finding himself always among them; and who shows the road ahead of our people through his Juche-based line for nation-building.)

At this moment all the Pyongyangites, nay the entire brethren, enthusiastically welcomed him while shedding tears of emotion. I also shouted, "Long live General Kim Il Sung!" at the top of my voice in the fullness of my heart.

Afterwards I took active part in the work for building a new country while receiving the instructions from the great General.

Indeed my newly-started everyday life immediately after liberation under the guidance of the General was most brilliant and significant in my career. That was the period of my learning the Juche idea and the method of work from the fatherly leader and of my rising from an idle intellectual engrossed in empty talks to a working one joining in the nation-building for the country and people....

While I was reflecting upon the past in this way, the great leader who was walking in deep reminiscences, made a sudden halt and showed me into the house saying, **"You are looking cold!"**

At the room he said that he called me in after reading my poem in the *Rodong Sinmun*. Having asked my age he encouraged me that I could work 20 years more and taught me how to wind up well my long novel.

Reviewing the post-liberation days full of events in deep emotion, the fatherly leader asked me about my mother and daughter and about my husband killed in action. Then he led me to a dining table.

This is how I sat at the substantial table in the presence of the fatherly leader. At this moment of exuberant happiness I felt as if I were sitting at the side of the real father.

It was deep night when I bade farewell to him. He saw me off at the entrance until my car rounded the corner.

Back home, I could hardly get a wink of sleep that night.

As a matter of fact I had been an insignificant woman intellectual roving with no definite political view and direction of fight but burning desire to devote myself to the country freed from the yoke of Japanese imperialist colonial rule. Yet the fatherly leader kindly led me by the hand along the road of worthwhile nation-building, the road of revolution. And now he, not forgetting me, invited and inspired me to the creative passion by giving his deep trust and conviction and courage to me. That is why I made a firm determination to be loyal to him through all my life.

* * *

As a writer and one of the leading functionaries in the field of our literature and art now, I enjoy a blissful life basking in the high political trust and the endless solicitude of the great leader and the glorious Party centre.

With his all-embracing heart full of warm loving care, the great leader welcomes any patriotic people, irrespective of their residence and occupation, and favours them with joy and hope, glory and happiness.

Sin Jin Sun,
Vice-Chairman of the CC of the General Federation of Literature and Art Unions

(Continued from page 4)

Therefore, only by carrying on the three revolutions vigorously, can we eliminate the class distinction between the working class and peasantry by converting cooperative ownership into all-people ownership and build up the firm material and technical foundations of communism through the development of the productive forces to a high level. Thus, we can successfully capture the material fortress to be seized without fail in the struggle to model the whole of society on the Juche idea.

All these show that the vigorous ideological, technical and cultural revolutions are the basic means for brilliantly accomplishing the cause of modelling the whole of society on the Juche idea to fully provide independence to the masses of the working people.

He Is Great and Benevolent Man Who Arouses Bright Hope and Smile

**** Foreigners' interviews with the great leader President Kim Il Sung ****

"OUR FATHER"

S. Sibasalbam, Chief Editor of the Malaysian State News Agency

The Koreans reverentially call President Kim Il Sung "fatherly leader" or "our father". At first we failed to grasp its real meaning.

It happened when we had the honour of taking dinner with President Kim Il Sung. The President spoke to a female interpreter in charge of our delegation.

He minutely asked her about her life including her age and marital relations. Then he introduced her to us.

Saying that she was a granddaughter of the late Comrade Kim Chaek who had joined him in the anti-Japanese armed struggle for a long time and died heroically in the past Fatherland Liberation War, he related about the revolutionary activities of his sacrificed soldier. And he told us a really moving story permeated with his utmost gracious care of the bereaved families.

She was choked with tears. Then President Kim Il Sung persuaded her to stop weeping.

...Touched by the respected and beloved leader's benevolent affection towards the nameless young woman, all the guests present mingled their tears with her while giving thought not to the social concept of the leader and people but to the blood relations between father and daughter.

Our observation bore ample witness to the reason why the people in this country hold President Kim Il Sung in so high esteem.

Through a brief interview with President Kim Il Sung and a few day's sojourn, the members of my delegation came to clearly understand that he has a profound knowledge of economy and technology, not to speak of politics, and is looked up to by all the people because he leads them with parental affection.

The Great Juche Idea

MAKERE (TANZANIA)

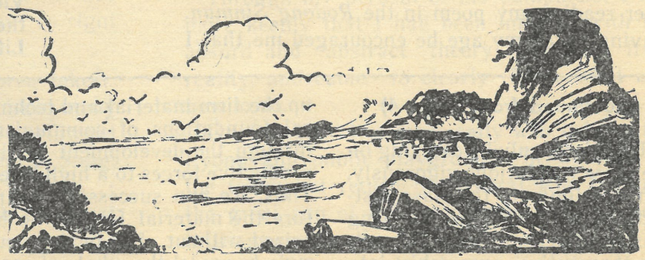
Here comes the great leader,
Here comes the most beloved leader,
Here comes the most respected leader,
Marshal Kim Il Sung.

The world has known him,
The world praises him,
The world wants more of him
For his Juche idea.

Juche idea is not a religion,
Juche idea is not a mere faith,
Juche knows no boundaries
It is a real mighty power in people.

No plotting will happen of itself
No fool will come from Heaven
No people will help our development.
Only in the light of Juche idea,
People will construct their lives.

Sincere thanks to the great leader Kim Il Sung,
Sincere efforts to learn Juche idea.
Long live the Great Leader!
Long live Juche Idea!



STRONG PERSONAL MAGNETISM

Ichikawa Makoto, Adviser to the General Council of Trade Unions of Japan

I had heard and read much about the human features of President Kim Il Sung, so I had a general idea of him.

But meeting him directly, I could hardly repress my feeling of admiration for his magnetism and greatness.

The President gave us handshakes, which left on me the first impression that he was very informal and youthful in good health. And I could also feel that he had something profound in his human quality.

His confident smile, I think, is a smile that can be made only by a man who had unshaken confidence in himself with which he has brought an arduous revolutionary struggle to victory, laid a solid base for the socialist revolution and is successfully promoting the revolution.

The President possesses dignity and overflowing affection like a clear spring gushing out of the earth.

I realized that the wholehearted reverence of people for the President as their fatherly leader was based on the reality of Korea which, under the wise guidance of President Kim Il Sung, has built a socialist state on debris and develops by leaps and bounds today, and in which the people enjoy peaceful and happy life.

President Kim Il Sung leads the Korean people to carry out the revolution and construction and makes the ideological, technical and cultural revolutions advance dynamically by holding fast to the Juche idea. This one fact suffices to show how great a man he is.

HUMBLE PERSONALITY OF TREATING ALL WITHOUT FORMALITY

Kawahara Otomatsu, Chairman of the Niigata Prefectural Federation of Japan-Korea Association

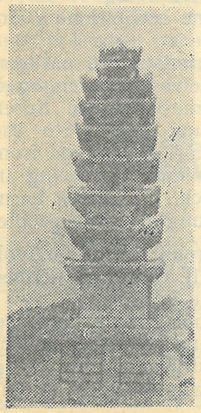
The common feeling is shared by all who have the audience of President Kim Il Sung. The mere presence of him relaxes the tension and produces a comfortable and peaceful atmosphere.

It was indeed a congenial atmosphere in which I might make a joke to him without reserve if I could.

As a genuine popular leader, he is endowed with humble personality of treating all free and easy without formality.

Really President Kim Il Sung is the most outstanding hero in the world, the hero unrivalled through all ages and the ever-victorious general. He is not only a brilliant commander with an excellent art of command but a great statesman and outstanding philosopher. A man with a very kind heart, he is the sole leader who guides the whole nation along the road of glory with a gracious conviction transcending ideology and political view.

SEVEN - STORIED PAGODA AT HYONHWA TEMPLE



Our forefathers who had long since created brilliant culture, left a lot of excellent inheritance showing their unique workmanship.

The 7-storied pagoda at the Hyonhwa Temple built some 1,000 years ago, is one of the precious buildings erected by our resourceful and talented ancestors.

The pagoda is situated at Wolgo-*ri*, Changpung County, Kaesong City.

A historical record says that the 7-storied pagoda was built in 1020 after the construction of the Hyonhwa Temple with the mobilization of many architects and people throughout the country.

Along with the pagoda, there remain stone structures such as a monument and bridge, all of which tell the excellent architecture of the Koryo people and their skilled formative arts.

This pagoda is one of the masterpieces known widely to the world of art as a typical pagoda-architecture in the period of Koryo dynasty. The 7-storied pagoda is a quadrilateral stone building. It stands 8.64 m. high, and one side of its pedestal is 3.9 m. long.

This pagoda finds its excellent technique of formative arts in 28 sculptured-figures.

Their narrow slit eyes, soft yet high nose, tightly-shut mouth and plump cheeks fully show the distinguished talent of Koryo engravers.

The skilled artistic mechanism of the sculptors of those days is also represented by the Buddhist image: The silk put on its left shoulder is so light and soft as to flutter with a puff of breath, and the soft and fair skin of its right shoulder reminds us of body warmth and hard pulse. The pagoda is renowned as a masterwork for its grand scale and refined technique.

The 7-storied pagoda at the Hyonhwa Temple is a precious cultural relic suggestive of our forefathers' remarkable artistic ability in its architectural style, structure, sculptural method and skill.

But this pagoda, along with other national cultural heritages, was severely damaged by foreign aggressors in the past. The Japanese imperialist aggressors blew up the west side of the first story to dig out something illegally and destroyed the ornaments on the top.

Now thanks to the great leader Comrade Kim Il Sung's instructions on placing cultural relics in fair preservation and the glorious Party's wise guidance, the 7-storied pagoda at the Hyonhwa Temple is well preserved and managed, though it is far distant from town.

The great leader Comrade Kim Il Sung organizes the Down-with-Imperialism Union (DIU) on October 17, 1926

"DIU" and Korean Revolution

On 17 October 1926, Comrade Kim Il Sung, the great leader of our people, formed the Down-with-Imperialism Union (DIU) with the progressive youths and students.

The formation of the DIU was a historic event of epochal significance in our revolutionary struggle.

The great leader Comrade Kim Il Sung taught:

"The formation of the Down-with-Imperialism Union, the first genuinely communistic revolutionary organization in our country, was a historic announcement of a new beginning for our revolution. With the formation of the DIU our people's revolutionary struggle began to proceed in accordance with the principle of independence, and this was when our Party began to strike its glorious roots."

INCEPTION OF KOREAN REVOLUTION

The formation of the DIU was a historic announcement of a new beginning for our revolution.

Our people's revolutionary struggle had to travel a tortuous path until then for the lack of the guidance of an outstanding leader, a correct line and a genuine revolutionary organization.

In those days, the communists and nationalists who professed themselves to be engaged in the national-liberation movement of Korea were giving themselves up entirely to the empty talks and sectarian strife, divorced from the popular masses and without believing in our people's strength, which did much harm upon the revolutionary struggle of our people.

Unless the declining Korean revolution took a new road of revolution it could be neither saved nor developed vigorously.

In the 1920s not only our people but also the oppressed people of many countries subject to foreign suppression and exploitation were desperately groping their way towards national and class liberation.

It was at this historic juncture that the great leader entered on the revolutionary activity and, on the basis of an overall analysis and summing up of the demand of the times and the revolution and the historic experience and lesson of our revolution, showed a course of independent struggle to solve all problems by one's own efforts believing only in the strength of the popular masses and organizing and mobilizing them, and formed the DIU.

With the formation of the DIU, our revolution greeted a new era of advancing according to the principle of independence under the wise guidance of the great leader.

Unlike all former organizations, the DIU was a revolutionary organization with the Juche-based fighting objectives and programme in accord with the actual conditions of our country, and an independent revolutionary organization which waged the revolutionary struggle by dint of our people's strength regarding the principle of independence as a fundamental guideline.

The DIU set up the Juche-motivated programme with the immediate task to defeat Japanese imperialism and achieve the liberation and independence of Korea, while defining it as its ultimate aim to fight for the future construction of socialism and communism in Korea and further overthrow each and every imperialism and build communism all over the world. The programme of the DIU was a great one which clearly illuminated for the first time in history the ultimate aim of the Korean revolution and its immediate task and methods of struggle reflecting the socio-economic situation and class relations of our country and ardent desire of our people.

The presentation of the DIU's Juche-oriented programme by the great leader indicated a new path ahead of the Korean revolution.

By striking out a unique path of independence, the path of the DIU, on the basis of new revolutionary world outlook the great leader opened a genuine road for national and class liberation—an urgent requirement of a new era when the masses of the exploited and oppressed people appeared on the stage of history.

ROOTS OF KOREAN REVOLUTION

The formation of the DIU made the beginning of a new history of the communist movement in our country and this was when our Party began to strike its glorious roots.

The DIU was the first genuinely communistic revolutionary organization of a Juche type in our country which was formed to carry out the Juche idea under the leadership of the great leader, and a vanguard organization of our revolution which was organized with fresh young Communists belonging to the new generation and took its deep roots among the masses.

The formation of the DIU opened up a new straight course for the Korean revolution, and enabled the Korean Communists to advance confidently since then upholding a correct banner of struggle.

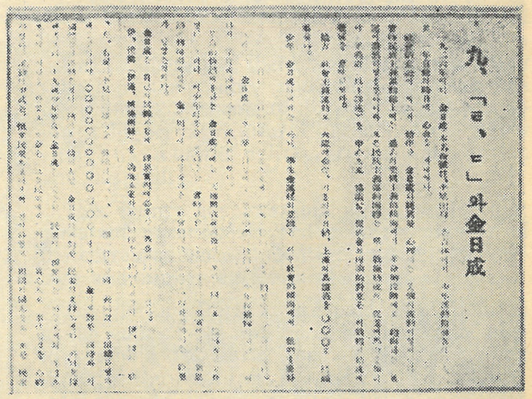
At the same time, the formation of the DIU made it possible to prepare the prototype of our Party programme defining the objectives of struggle, aim and mission, and build up the ranks of the Korean communist movement with a new force.

This seed of the revolutionary ranks germinated and developed into the Anti-Imperialist Youth League (a revolutionary youth organization formed by the great leader in 1927 by reorganizing the DIU), and into the Young Communist League of Korea (a revolutionary vanguard organization of youth formed by the great leader in the same year), hence came the Korean Revolutionary Army (the first revolutionary armed body of the Korean Communists formed by the great leader in 1930 mainly with those young communists who were trained and tested in the aforementioned organizations) and the Anti-Japanese Guerilla Army. Thus, a heroic anti-Japanese armed struggle was launched and in the flames of this struggle a firm foundation was laid for the building of our Party.

Really, the formation of the DIU was a historic declaration of a new start for the Korean revolution, and a great event making the genuine beginning of the communist movement in our country.

In the long historic period till now since the inception of the DIU the Korean revolution has travelled an arduous yet glorious path and the fortune of our homeland and people underwent a radical change.

(Continued on page 14)



Material on the formation and guidance of the DIU by the great leader

Under Rays of Party

ACCOUNT OF VISIT

Flowering Land of Pungsan

Pungsan lies on the Tableland of Kaema rising 1,200 metres above the sea level in the northern part of our country.

In the feudal days it was a place of exile. And under Japanese imperialist occupation it turned deserted area into which those shelterless people, who were driven out of their hometown, drifted after a long tramp. They tilled mountain plots to make both ends meet.

Now in the era of the Workers' Party, Pungsan has changed into a region as well-off as plain areas leaving no trace of the past secluded aspects.

The great leader Comrade Kim Il Sung said:

"...Ryanggang Province has made great strides forward in all aspects of politics, economy, culture and people's welfare over the past few years."

Sometime ago I visited Pungsan now flourishing as a paradise under the wise guidance and the warm loving care of the great leader and the glorious Party centre.

"POTATO-GROWING DISTRICT"

What I heard first here in Pungsan was the word "potato-growing district".

Before national liberation (Aug. 15, 1945), the Pungsan people had no idea of what rice was like. The staple crop was potato, but the land was too lean for them to dig out a basketful of potato in a long-furrowed field all day long.

Today the locality has turned a "potato-growing district" where heaps of potatoes are to be seen annually here and there. And the local folks live on rice by bartering potato for rice.

While giving detailed guidance to the agricultural production in this locality long since, the glorious Party centre wisely led its people to apply the Juche farming method and do farm work in a scientific way as taught by the great leader, with the result that the per-hectare yield of potato has increased from 5 or 6 tons to tens of tons.

Agricultural working people share the joy of a rich wheat crop at the Pabal Co-op Farm, Pungsan County

At Chiksol Village, the entrance to Pungsan, I could see a vast stretch of potato-fields where purple flowers were bursting into full bloom.

I met woman instructor Yun Gum Dan of the county co-operative farm management committee at the edge of a potato-field promising a bumper crop.

"What is your estimate of the per-hectare crop this year?"

"Last year this field produced as high as 45 tons of potato per hectare and in the year before last 40 tons. This year will surpass that of last year."

45 tons! This figure is equivalent to the total output of potato from one village in that locality before national liberation.

Now Pungsan County harvests 11 times as much potato as was produced in 1963.

Small wonder, this county is called a "potato-growing district."

Nor is that all. Wheat and barley harvest shows a rise of 4-5 times, and various vegetables including cabbage are growing well in the county, once a barren land unsuitable for vegetable cultivation, which are now more than enough for its population.

All these changes are attributable to the infallible guidance of the glorious Party centre that has shown warm loving care to the local people so that they could implement the great leader's Juche method of farming and do farm work with the help of machines in the highlands.

AT SHOP WITH LARGE STOCK OF COMMODITIES

I heard the Pungsan Combined Shop had every assortment of products from local industry factories. Then I went to the shop, where I found the hearsay true.

The neatly-appointed counter of the first floor was piled with varieties of soy and bean paste supplied by the Pungsan Foodstuff Processing Factory and with other local specialities such as potato jelly, blueberry sirup, wild pear and candied food.

Visible at the second floor were the beautifully-patterned cloth produced by the Pungsan Textile Mill, flaxen goods, general merchandise and articles of cultural use, all of which were favourite for the customers.

What caught my interest in particular were the daily necessaries including wooden furnitures, pottery, grass-made articles and hardwares, which were turned out at local industry factories.

Shop manageress Chon Sun Wol told me the following episode:

The well-appointed textile mill is a worthwhile work place for women in the county. Though a mother of two children, weaver Li Yong Suk is well-known as an innovator of overfulfilling her monthly production plan at 250 percent or more.

"It was 18 years ago that the glorious Party centre gave meticulous guidance to the county to raise the quality of the soy and bean paste of this locality as well as varieties of local manufactured goods..."

Under the scrupulous leadership of the glorious Party centre and its solicitude, there appeared in Pungsan a powerful local industrial base with 17 factories whose varieties of products and industrial output value showed 6-fold increase over 1963 respectively.

Pungsan has made brilliant achievements both in agriculture and in local industry amid the benevolent affection.

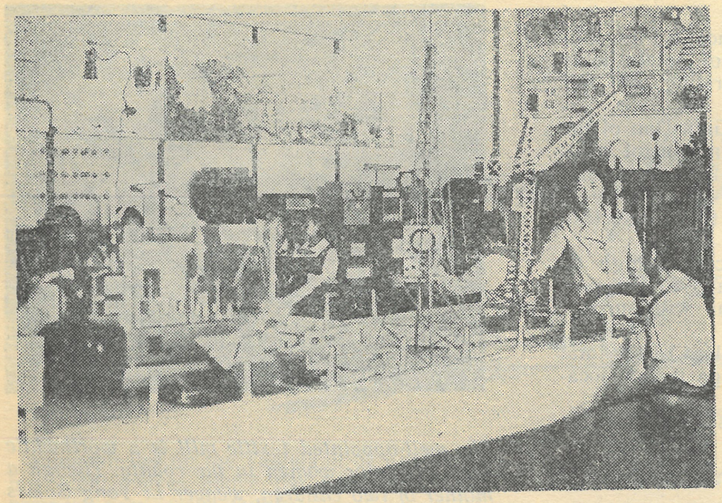
CIVILIZED AND PLENTIFUL LIFE

Before liberation, there was a single primary school in the county seat. Now Pungsan has more than 20 schools of different levels including a higher agricultural school, and every village has a hall of culture, creche, kindergarten and hospital.

This county has lots of agronomists and assistant agronomists and a larger number of the correspondence students of agricultural college and higher agricultural school.

The glorious Party centre paid deep attention to the educational work for training able men to promote the agriculture of highlands and shoulder the future of Pungsan.

I happened to call at the Pungsan Senior Middle School.



They prepare themselves for the future of the country. (Upholding the Party's policy on combining theory with practice, pupils of the Pungsan Senior Middle School strive to turn what they have learned into working knowledge through experiment and practice.)

Schoolmistress Chi Chu Son (Labour Hero) showed me into a zoological and botanical specimen room, physics- and chemistry-laboratories, art circle room, physical training room and practice orchard, which were well equipped under the wise and careful leadership of the Party.

She said:

"It was a long time ago that the glorious Party centre acquainted itself with the work of our school. At that time the Party assigned me a task to build the lab well, showing its warm loving care for that."

Thanks to the Party's great benevolent affection given to the mountain county, the children of Pungsan, once far secluded from the civilization, are now growing to be the master of culture and the dependable pillar of the building of socialism and communism.

Before liberation the local inhabitants had to curl themselves up with head on a wooden pillow without a coverlet to put on at a wretched log cabin and to subsist on grass-roots and tree-barks without taking a spoonful of oat-gruel.

Now the fatherly leader and the glorious Party centre have graciously enabled them to enjoy a cultured life at modern cozy houses as urban dwellers do.

I dropped in at the house of Li Gum Sun, woman tractor-driver of the Mechanization Workteam in Chigyong-ri Village.

Her house was packed with wardrobe, chest of quilts, bookcase, a sewing machine, a TV set and all other modern household articles.

The grandma of the house said:

"Last year my family received 13.3 tons of grain and 6,500 *won* in cash. Maybe they exceed the total amount of the rice and money collected in this village in the former days. We breed over 30 domestic animals such as pig, sheep, chicken and rabbit."

This is an average living condition shared by all the population in Pungsan.

In this way the Pungsan people are leading a bountiful life without feeling envy at the inhabitants in the flat areas, basking in the warm loving care of the Party centre.

Looking round the land of Pungsan flowering as a paradise under the wise guidance of the fatherly leader and the glorious Party centre, I pictured to myself the brighter and more beautiful future of this locality.

Choe Hye Ok

(Continued from page 11)

In 1930 the great leader set forth a detailed Juche-based revolutionary line on the Korean revolution by further developing the DIU's programme and, on this basis, organized and waged the armed struggle against the Japanese imperialist aggressors.

The immediate aim of the DIU was carried out brilliantly and the historic task of national liberation achieved through the heroic anti-Japanese revolutionary struggle.

The struggle of our people for realizing the revolutionary cause of Juche which was started from the formation of the DIU has advanced victoriously under the great leadership of the respected and beloved leader. And they are now furthering the cause of modelling the whole society on the Juche idea successfully under the guidance of the glorious Party centre.

"Our Party is a party working for the people; it is a mother Party."
KIM IL SUNG

Under Boundless Affection

Today our people call the Workers' Party of Korea a mother party. It is because our Party not only brings up and leads all the people with its deep affection but also shows a boundlessly warm and gracious solicitude to them.

I am an ordinary woman. I was born at a worker's family after national liberation (15 August 1945), and now work as an instructor of a county grade organ in Pongsan County, North Hwanghae Province. But I also have a story, which can never be forgotten for my whole life, about the great love shown to me by the mother Party.

It dates back to the end of May 1977, four years ago, when I was a student of the Kang Ban Sok Revolutionary School. At that time I was giving a helping hand to peasants in the farm fields seethed with rice-transplantation for a rich harvest.

One of those days I was suddenly seized with a serious illness and fell down unconscious. Considerable hours had passed, I was informed of it later, till I was carried away to a hospital and got a correct diagnosis. It is said that a doctors' conference expressed the fear that my disease was too malignant to be cured by modern medical science and hard to pass 24 hours. Really my life was in a critical moment.

Doctors in the county hospital tried to save me at any cost, taking all the necessary measures.

But my condition of disease was growing worse.

My classmates and farmers were waiting impatiently for my consciousness to recover, standing all through by a door of the hospital.

Just when the medical staff and my comrades were taking utmost efforts with me, sincere measures to save my life were being taken in the capital far away from the local hospital.

On receiving a report from the Party committee of the revolutionary school, the Party centre did me a warm favor to send competent physicians of the metropolis and the choice varieties of medicines efficacious for my disease, giving instructions as to saving me without fail.

It was 2 a.m. when the Party's gracious measures were taken. In such small hours, doctors were chosen at a central hospital to be dispatched to the local hospital and its dispensary was unlocked to sincerely prepare valuable medicines.

Next day, the Party gave another instruction that any kind of medicine should not be spared to save me and that those doctors and functionaries dispatched to the local hospital should not return before I made a perfect recovery but inform the Party of the state of medical treatment every day.

It was thanks to such a loving care and benevolent affection of the Party that I could resuscitate from imminent death miraculously. I recovered my consciousness after the lapse of three days and received medical treatment incessantly to regain my health under the warm and meticulous care of the Party centre.

A great deal of restoratives came to me from the capital, not to speak of the county and province.

On the day of my leaving hospital after regaining my health, my mother was moved to tears and said:

"All of you! There is a saying that one's foster parent is dearer to one than one's parent by blood. Though I gave birth to Gil Ok, it is our glorious Party centre that has brought her up and saved her from the jaws of death. Our Party gave my daughter a joy of revival which I, her real mother, could not afford."

Listening to what my mother said, I sobbed and other people there shed tears, too.

Really, I was neither a heroic person nor a prominent figure who rendered distinguished service to the Party and the revolution. I was nothing but a nameless girl student growing up simply enjoying the solicitude of the fatherly leader and the Party.

I owe my happy resuscitation to the boundless love and concern of our Party that values man most in the world and spares nothing for the sake of man. Such a happiness is not shared by me alone.

Our Party takes meticulous care of people throughout the country including women like me, cherishing them alike with its utmost affection.

That's why our people hold the glorious Workers' Party of Korea in high esteem from the bottom of their hearts entrusting it with their entire destiny.

Chong Gil Ok,
Pongsan-up, Pongsan County,
North Hwanghae Province

A Daughter of the Party

—Story about struggle of Cho Ok Hui, the first female Hero of the Republic, who was the Chairman of the Pyoksong County Women's Union, South Hwanghae Province—

Cho Ok Hui, Hero of the Republic

It was in October 1950 when the country and people faced a trying ordeal.

After temporarily occupying the northern half of our Republic, the US imperialist aggressors robbed the people of their properties and slaughtered patriots at random while burning cities and villages.

An armed group behind the enemy lines was organized in Pyoksong County where Cho Ok Hui was active as the County Women's Union Chairman.

Cho Ok Hui was the mother of a little son, so the County Party Committee advised her to retreat towards the north together with her family. However, she made a determination to place her dear child under her mother's care and join the armed group in Mt. Chinam.

She thought it was high time for her to requite the favour of the fatherly leader; he had liberated the country from the Japanese imperialist aggressors, given farm land and blissful life to her who had led a miserable life full of maltreatment and drudgery as a daughter of poor tenant farmer, and trained her into a member of the Workers' Party of Korea.

She committed her beloved child to her mother's care and left her home to crush the wolfish US imperialist invaders and defend the dear native land.

The people's partisan won consecutive victories in the do-or-die battles against the enemies.

In the disguise of a male or a merchant sometimes, or a sister of the enemy's "peace maintenance corps leader" another time, Cho Ok Hui went down to villages and fulfilled her duties of reconnaissance successfully. She also fought bravely in night assaults to annihilate the enemy troops and save the imprisoned patriots.

Frightened at the activities of the people's partisan, the US imperialist aggressors dispatched to the Chinam Mountain a large force armed with tanks, heavy machine-guns and mortars and even airplanes to "mop up" the partisan.

One day Cho Ok Hui and her comrades were enveloped by the enemy during their small group activity.

The enemies who had repeatedly failed in the "punitive expedition" desperately sprang upon them.

The partisans showered the bullets of revenge on the enemies.

With a firm resolve to safeguard the homeland and people's happiness at the cost of her blood, Cho Ok Hui fired straight shots incessantly. Then she made up her mind to lure the enemy away by herself for the safety of her comrades.

"You devils, come on! Here is a partisan!", she exclaimed and ran decoying the enemy soldiers into a deep forest. While shooting at the pursuing enemies, however, she fell down wounded seriously.

Cho Ok Hui was arrested by the enemies. They inflicted brutal torture upon her day and night to ferret out the partisan's base of operations, numerical strength and the conditions of equipment.

The fiendish enemies pulled out her fingernails and eyeballs but yet she did not yield shouting "Your frantic efforts can never break or burn my mind!"

In defiance of the enemy's every severe punishment and placation, she steadily maintained the honor of the Korean woman and revolutionary.

The bloodthirsty US imperialists were unable to break her conviction and will by any means. They took her out to a place of execution.

Eyeless Cho Ok Hui walked on scenting the native soil and listening to the sound of wind and the chirpings of birds. Those were the valuable smell and sound of the homeland. For the very homeland, for her dear son and mother, and for the fellow countrymen and the village folks, she had fought befitting a soldier of the great leader and a genuine daughter of the Party.

At the execution ground, she shouted out towards the people of her home village: "I die the death of a member of the Workers' Party of Korea. As long as the Party remains we'll surely win a victory."

Amid loud shots, her undying shouts rang out:

"Long live General Kim Il Sung!"

"Long live the Workers' Party of Korea!"

Thus, Cho Ok Hui died a heroic death.

The great leader was very much grieved to hear the sad news that Cho Ok Hui, Chairman of Pyoksong County Women's Union, met her glorious end while preserving the honor of the Party membership, and on March 8, 1951 conferred on her the title of the Hero of the Republic, the supreme honor of the citizen, for the first time among women in our country.

Moreover, he erected her bronze statue in Haeju city, seat of South Hwanghae Province, to immortalize her brilliant exploit.

Cho Ok Hui's lofty revolutionary spirit dedicated to the great leader and the Party and to the revolution remains vividly in our minds today, too.

Kang Gyong Suk

"Creative Gesture of Interest to Whole International Communist Movement"

October this year is the month of greeting the 36th birthday of the Workers' Party of Korea and the significant month of observing the first anniversary of the historic Sixth Party Congress which was of epochal significance in our Party's history.

The Sixth Party Congress has been brilliantly recorded in our Party's history as a victorious congress that demonstrated the overall triumph of the Juche idea and the Party's invincibility, as a glorious congress that provided a sure guarantee for the victorious advancement of our revolution and the consummation of the cause of Juche.

The Sixth Party Congress powerfully displayed the invincible might of our Party united solidly with one ideology and purpose on the basis of the Juche idea. It clearly showed the entire people's boundless trust and love for our Party.

With the brilliant realization of the unity and cohesion of our Party and people on a highest level, our Party has strengthened and developed into a glorious revolutionary party of taking over the lineage of Juche forever, and the solid organizational and ideological foundations were laid for carrying the revolutionary cause of Juche through to the end. This is the most precious success achieved by our Party and people; and it proves that the fundamental problem decisive to the destiny of our Party and revolution has been solved splendidly.

With admiration for the great success of our Party, the world revolutionary people share the joys with us.

* * *

"The Sixth Congress of the Workers' Party of Korea was a historic congress which clearly expounded ideologically and theoretically the problem of inheriting and developing the revolutionary cause of Juche and clarified the firm faith and stand of accomplishing the glorious revolutionary cause generation after generation to the end by electing Mr. Kim Jong Il Secretary of the Central Committee of the Party."
(from the letter to the great leader Comrade Kim Il Sung adopted at the Fifth Kinki District Meeting for the Study of the Juche Idea which was held in Kobe, Hyogo Prefecture, Japan.)

"We are very glad at the fact that the Korean people have now dear Comrade Kim Jong Il who is carrying forward and developing the cause of Juche of the great President Kim Il Sung as their highly respected leader as they unanimously desire.

"The dear leader Comrade Kim Jong Il is today developing the cause of Juche which enjoys sympathy of the world people."
(Takeda Yutaka, Secretary General of the Yamaguchi Prefectural People's Council for Supporting the Independent and Peaceful Reunification of Korea and Chairman of the Executive Committee of the Yamaguchi Prefectural Teachers Council.)

"The decision of the Sixth Congress of the Workers' Party of Korea held on October 10, 1980 to unanimously elect Comrade Kim Jong Il as Secretary of the Central Committee of the Workers' Party of Korea and its leader with the aim to eventually taking over and continuing the complete revolutionary cause of Juche started by the great leader Comrade Kim Il Sung through decades is an important step in the revolutionary direction and a creative gesture of interest not only to your country, but also to the whole international communist movement. As the theory on which it is based, is one that tends to resolve the problems of succession to the leadership which still besets many countries of the world today.

"Following your developments from a great distance, we have nevertheless been able to note with delight that, as the result of the outstanding wisdom, theoretical and scholarly excellence of the guide of Comrade Kim Jong Il, it has been possible for the Workers' Party of Korea to build, to strengthen and develop a revolutionary party of the working class based on the profound policy objectives of turning the whole Party into a cadre party, regulating and standardizing the Party life, ideological education on bringing up all Party members into revolutionary men and women of the most advanced society of Juche type."
(M. Hulano, Member of the Central Committee of the United National Independence Party of Zambia.)

"Secretary Kim Jong Il is the successor to the cause of Kimilsungism and enjoys the deepest respect and reverence of the entire Party members and people. As there is Secretary Kim Jong Il the world people will be able to continue to fight and win only on the basis of Kimilsungism."
(from the Japanese newspaper "Juche Idea" No. 5.)

"The historic Sixth Congress of the Workers' Party of Korea held in October last year emphasized in unison that all the brilliant victories and successes achieved by the Korean people in socialist construction in the 1970's are a great fruition of the wise leadership of His Excellency great President Kim Il Sung and of the outstanding and refined guidance of His Excellency dear Kim Jong Il who is faithfully supporting and carrying forward the ideology and leadership of His Excellency President.

"Indeed, no people is happier than the Korean people who hold in high esteem His Excellency respected and beloved President Kim Il Sung, the founder of the great Juche idea and the saviour of human liberation, and His Excellency dear Kim Jong Il, the genius of ideology and theory and the outstanding guide of revolution and construction who has perfectly acquired Kimilsungism, as the successor to the cause of Juche started by His Excellency President."
(T. B. Mukherjee, Director of the Board of the International Institute of the Juche Idea and Head of the Asian Regional Institute of the Juche Idea.)

Mother Kang Ban Sok, a pioneer in the Korean communist women's movement, educates the women's association members in anti-Japanese patriotism

BUILDING OF WOMEN'S UNION AND EXPERIENCE IN WOMEN'S MOVEMENT

What Sort of Organization Was the Anti-Japanese Women's Association?

The Anti-Japanese Women's Association (AJWA) was formed in 1926 as the first communistic revolutionary women's organization in our country.

The women's association was a Juche-based women's organization which was formed not by remodelling or integrating the preceding women's organizations, but on an entirely new foundation.

There had been some women's organizations in our country until the first half of the 1920s. Most of their organizers were those intelligent women who came from bourgeois or petty-bourgeois families. Because of their class limitation, these women's organizations could not

become genuine revolutionary ones which struck their roots among the broad sections of working women.

Making a scientific analysis of such actual conditions, the great leader Comrade Kim Il Sung taught that in order to drive away the Japanese imperialists and liberate the country the broad sections of toiling women including factory and peasant women must be awakened and organized and mobilized energetically to the anti-Japanese struggle, and that a revolutionary women's organization capable of uniting the broad masses of women must be formed to that end.

The great leader's policy on building a revolutionary women's organization was brilliantly carried out by his mother Kang Ban Sok, an outstanding leader of the Korean women's movement.

Under the guidance and assistance of the great leader, Mother Kang Ban Sok energetically pushed forward the work of forming a women's revolutionary organization, and organized the Anti-Japanese Women's Association in Fusong on December 26,1926.

She was elected to be its first Chairman in accordance with the unanimous will and desire of its members and other women.

The AJWA was the first Juche-type communistic revolutionary women's organization, with the great Juche idea created by the respected and beloved leader as its guideline, which fought for the realization of the revolutionary cause of Juche and the Juche cause of women's emancipation: it was also a new form of women's mass organization which took deep root in the broad sections of toiling women against Japanese imperialism.

The aim of the AJWA was to fight for the future construction of socialism and communism in Korea, while the immediate objective was to defeat Japanese imperialism, achieve the liberation of the country and realize social emancipation of women.

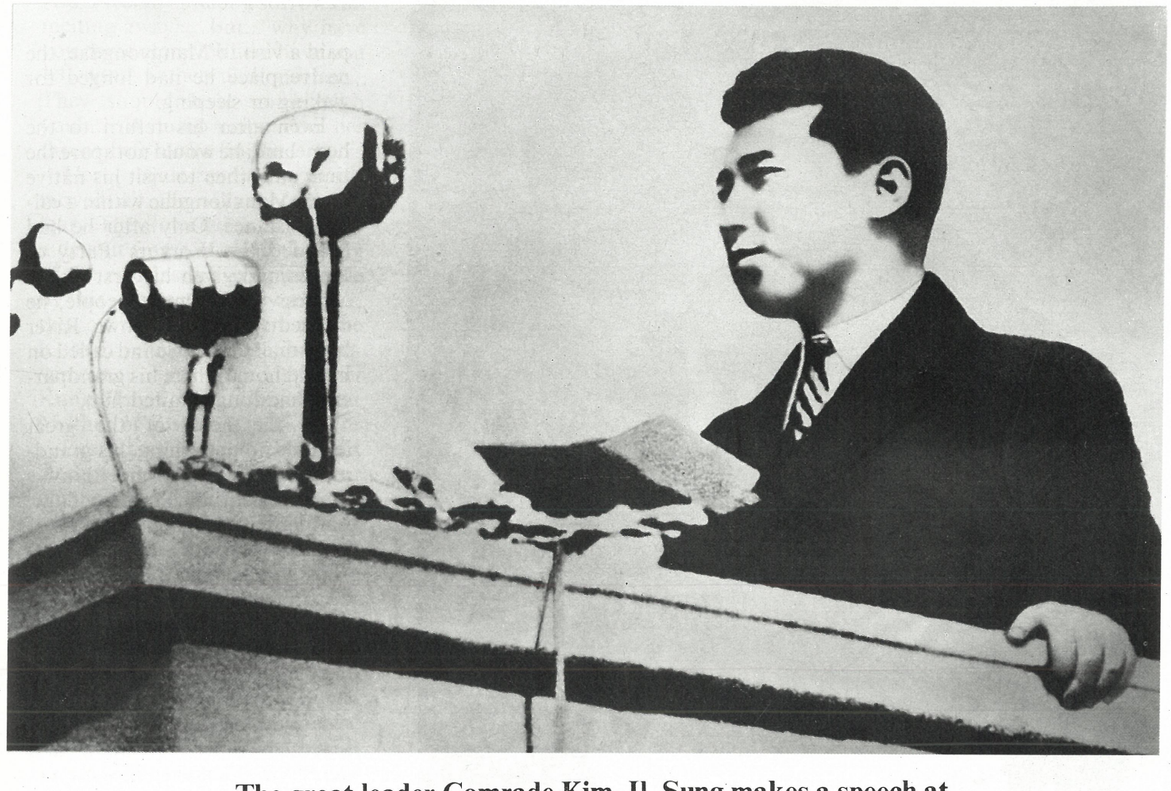
The formation of the AJWA made it possible for our women's emancipation movement to develop victoriously with the scientific revolutionary line and strategic and tactical policies while enabling the masses of our labouring women to possess their genuine revolutionary organization and carve out their destiny independently for the first time in the history.

After its formation, the AJWA increased its organizations quickly through vigorous activity, and since 1936 as an affiliated body of the Association for the Restoration of the Fatherland (the first anti-Japanese national united front organization in our country and powerful underground revolutionary organization founded on May 5, 1936), it spread over wide areas of Korea and northeast China displaying considerable activity.

In such way, the AJWA rooted deep among the broad masses of women and its members turned out in high spirits in the struggle for the liberation of the fatherland and the real emancipation of women in hearty response to the intention of the great leader. The AJWA conducted an energetic activity to arm women with the great leader's revolutionary idea, his original thought and theory on the women's emancipation in particular, and actively carried on political and educational work in various ways to educate them in anti-Japanese patriotism, free them from old feudal customs and heighten their national and class awakening.

Especially in the period of the anti-Japanese armed struggle, the AJWA responsibly carried out the works of laying a firm mass foundation of the armed struggle and training a large number of core elements of women to enlist them for the Anti-Japanese Guerilla Army and rendering various support and encouragement to the guerilla army.

Thus, the AJWA discharged its historical mission in the Korean revolutionary movement as a whole and in the women's emancipation movement and became the glorious root of the Korean Democratic Women's Union which was founded on November 18, 1945 after national liberation.



The great leader Comrade Kim Il Sung makes a speech at Pyongyang mass rally in honour of his triumphal return

On a Historic Day 36 Years Ago

On 14 October 1945, thirty-six years ago, when the whole country was seething with excitement and joy, a grand mass meeting was held in Pyongyang to welcome the triumphant return of the great leader Comrade Kim Il Sung

From early morning a stream of people flew ceaselessly into the Moranbong Stadium (the then public playground at the foot of the Moran Hill). The meeting place was packed to the capacity with Pyongyangites and the crowds from every nook and corner of the country.

How they had longed for this day when they would see the great leader!

As the great leader appeared on the platform, a storm of enthusiastic cheers burst forth.

The whole nation enthusiastically welcome the great leader's triumphant return with profound emotion and joy

The respected and beloved leader Comrade Kim Il Sung meets his grandmother again

Never-ending shouts of "Long live General Kim Il Sung!" and *"manse* (hurrah), *manse*!" thundered across the land of 3,000 *ri*.

Warmly responding to the fervent cheers of the masses, the great leader made a historic speech **Every Effort for the Building of a New, Democratic Korea.**

It was not until the meeting was over that the great leader paid a visit to Mangyongdae, the native place he had longed for waking or sleeping.

Even after his return to the homeland, he would not spare the time until then to visit his native home Mangyongdae within a calling distance. Only after he had founded the Workers' Party of Korea and given his first public address to the entire people, he crossed over the Sunhwa River by a small ferryboat and called on his old home where his grandparents had long awaited him.

At the news of the great leader's home coming, his grandmother went out to meet him as far as the entrance to the village. Failing to hold back her tears of joy and emotion, she shouted, "Oh, you're back at last! Am I dreaming or waking?" as she embraced her grandson.

Shaking the hands of the cheering villagers, the great leader stepped into the courtyard of his old home after 20 years of absence, the home which he had never forgotten even in a dream.

His grandfather, who had been ill and confined to bed, came into the courtyard barefoot and hugged him.

The great leader held his grandfather in his arms affectionately, and took him into the house.

Even in her excess of delight, the grandmother could not forget her son and daughter-in-law who had all died in the sacred warfare for national liberation. Wiping her tears with the hem of her *chima* (a long Korean skirt), she said chokingly: "When I look at you, I feel my lifelong sorrows all melting away!... But... why have you come alone? Where have you left your father and mother.... They should have come with you!..." A lump came into her throat before she finished.

Her heart-rending words moved all the village folks to tears. They lowered their heads in a devout frame of mind thinking of the ever-lasting exploits made by his father Kim Hyong Jik, the outstanding leader of the Korean national liberation movement, and his mother Kang Ban Sok, the great Mother of Korea.

Everything moved the great leader to deep emotion. His dear old home! People of his hometown whom he met after 20 years long separation! Words lost their meaning during that moment and their silent tears talked many things all the more.

Presently all the village rejoiced with laughter and dancings.

But that evening, the old home was in an awkward situation; it was under repair.

Then the grandfather decided to guide his grandson into another's house for sleeping accommodation. But the great leader declined it.

Grasping the hands of his grandfather, the great leader said, **"Grandfather, I want to sleep here in this room.... I used to take sleep on the dead leaves in mountains as long as 15 years. Why, can't I sleep in such a room?..."**

So saying, the great leader himself spread a straw mat in the room to repose in sleep along with his grandparents.

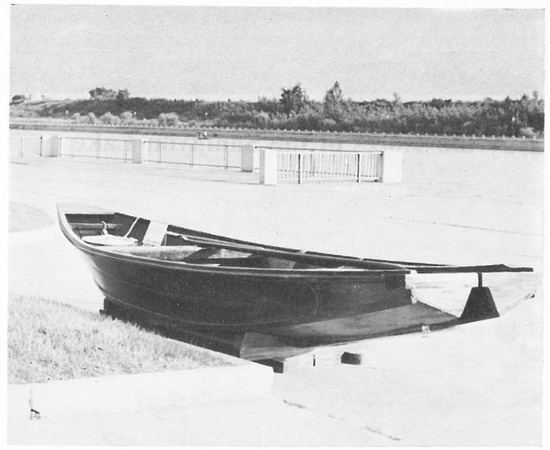
That glorious night he passed after extending his first greetings to the liberated fellow-countrymen amidst the acclamation of the entire nation. The great leader put up at this room smelling of soil, and stars could be seen through its wall crevice. This heart-moving fact made Mangyongdae people sleepless in a cauldron of stirring emotion.

The news that the great leader had made his first public address and visited his old home in Mangyongdae, instantly spread to every corner of the country. The whole land of Korea seethed with joy at welcoming him.

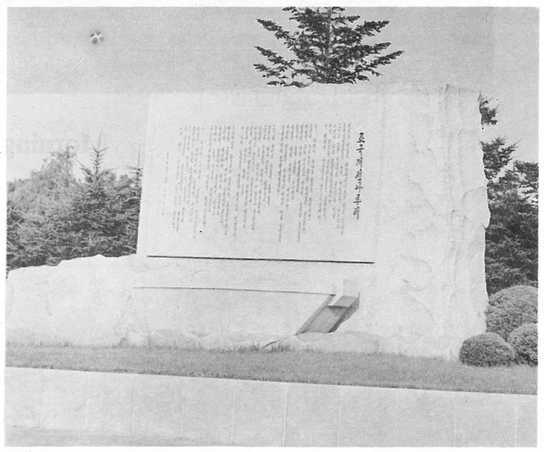
As all things can exist basking in the sun, so our people could take back the lost country and become a blessed people of the new country thanks to their respected and beloved leader Comrade Kim Il Sung.

The native home in Mangyongdae where the great leader was born and spent his childhood

Pyongyang and Seoul citizens go into raptures over national liberation



The great leader crossed over the Sunhwa River by this small ferryboat to visit his old home after 20 years' absence



Monument at the Triumphal Ferry

Morning walk by the shores of the Samjiyon Lake

The Ryongrim Co-op Farm, a socialist modern village, bears a close resemblance to a town. Peasant women go to their work place by buses.

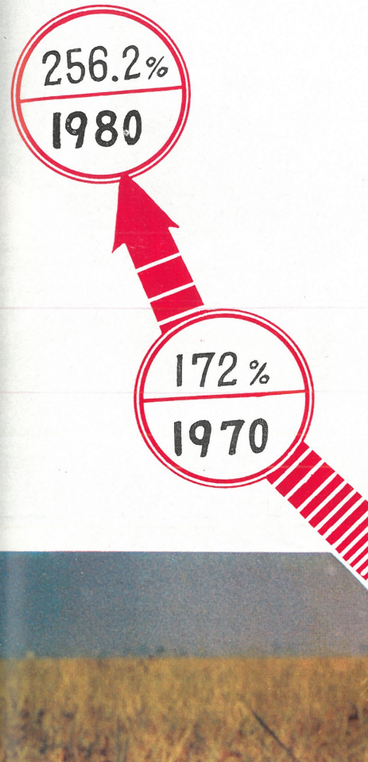
Flowering Socialist Countryside

(A visit to the Ryongrim Co-op Farm in Mundok County)

A married couple of tractor drivers

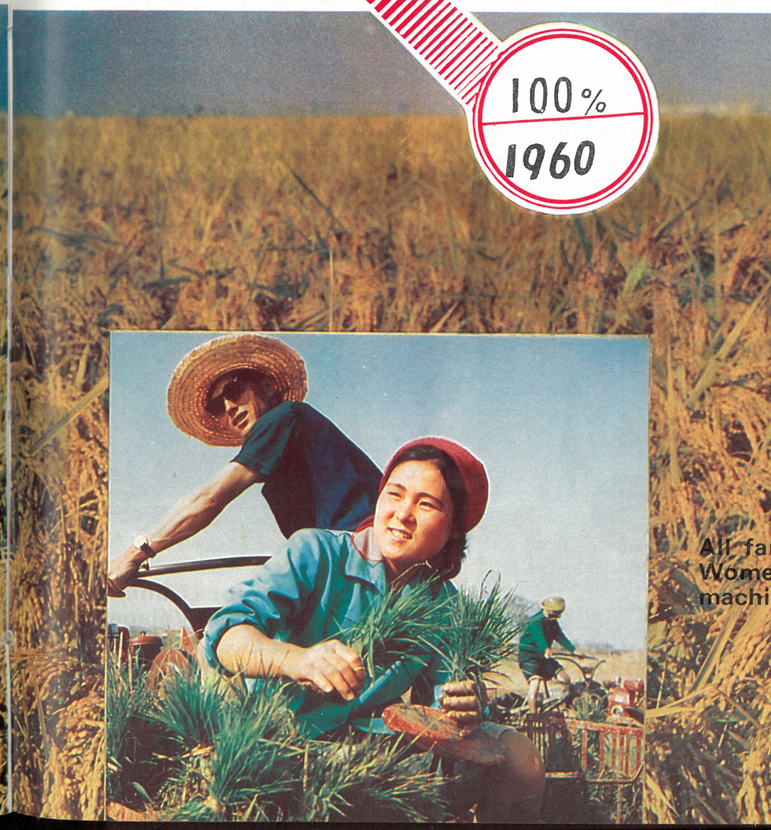
Woman agronomist Kim Ok Hui actively propagates the Juche farming method and the advanced agricultural science and technology among women

Growth Percentage of Grain Production in Chronological Order



Day for year-end account settlement and income distribution

Golden waves of grain over the field



All farming operations are mechanized. Women work pleasantly while handling machines.

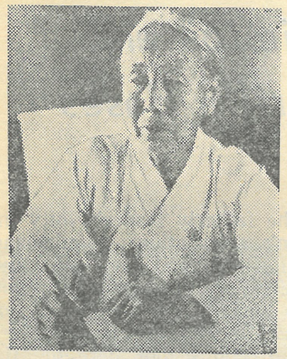
Children grow happily romping about joyfully at the kindergarten of the farm, their place of happy living, while their mothers are working in the field

A shop attracts many customers

Lady doctor Li Chun Ok of the Village People's Hospital makes house-to-house calls to take care of farmers' health

Note

Unforgettable Days



Kang Ban Sok, the great mother of Korea, proclaimed the formation of the Anti-Japanese Women's Association (AJWA) on December 26, 1926. It seems only yesterday, but 55 years have passed since then. From my girlhood of teen-age I had engaged in the women's association work under her guidance. How time flies! Now I am an old woman of seventy. Even today, after the lapse of more than half a century, an episode of those days sticks in my mind vividly as if it were yesterday.

It was in 1925 that I first met her when she moved to our village. I received her personal care and precious teachings constantly, and one year later I grew up to be one of the initial members of the AJWA.

Mother Kang Ban Sok's following speech to us after declaring the founding of the AJWA is still fresh in my memory:

"You should not think that somebody would bring you national independence, the establishment of a new society and the genuine emancipation of our women.

"We must accomplish them by our own endeavors. Unity is our weapon in this fight.

"Our object in this meeting today to organize a women's association is to fight in a body.

"Each of our women may be frail, but they will make a powerful force daunted by nothing if they band together to form a strong organization.

"Let's fight and achieve the independence of the country, the building of a new society and the emancipation of women without fail by the great strength united in the organization!"

Her words made us think more keenly of our sad plight of bygone days when we had groaned with breathless anxiety under double and treble oppression, exploitation and maltreatment by capital and feudality, and we made a fresh resolve to fight for national independence and women's emancipation.

That day, prior to an election of the chairman of the women's association, she asked us to express our opinion as to who was best suited to the post.

All women present unanimously proposed to have Mother Kang Ban Sok as the chairman.

This was also indicative of the good reputation she was enjoying and of the deep confidence and respect she was commanding among all the women.

Our women's association organization with Mother Kang Ban Sok as its chairman, made progress day by day and spread over the wide regions in a little over one year. One day at the beginning of 1928, I believe, the mother called a meeting to develop the work of the women's association to a new, higher stage. To our big surprise, the great leader, son of Mother Kang Ban Sok, attended and guided our meeting that day.

Feeling highly honoured and delighted, our women's association members inscribed each word of his speech on our memory.

The great leader showed his profound joy, saying that the women's association did much work and women made a rapid progress. Then he delivered a logical speech in easy languages. He said that for the emancipation of the women from exploitation, oppression and humiliation, it was necessary to drive out Japanese imperialism from Korea and liberate the homeland.

He spoke of the need of improvement in the organizational structure of our association in view of the expansion of its organization. He advised us to have a person in charge of organizational work and another in charge of propaganda work under the chairman.

We accepted his advice and changed our association's organizational structure. I was put in charge of propaganda work at that time.

Afterwards, Mother Kang Ban Sok bent every effort to rapidly expand the AJWA organizations to wider areas and unite a larger number of women.

Around those days, she was suffering from a disease. Concerned about her health we repeatedly counselled her to take a rest.

Each time, however, she declined our counsel saying it was

Anti-Japanese Women's Association and Upbringing of Children in Guerilla Bases

In the days of the anti-Japanese armed struggle, the bereaved children of revolutionaries and homeless orphans who had lost their parents in slaughtering by the enemy and other infants flocked to the guerilla bases. Thus came up the serious question of upbringing them. Rearing them well was a responsible and important work for carrying the revolution through generations to completion.

With a far-reaching plan and lofty intention of bringing the cause of the Korean revolution through generations to brilliant realization, the great leader regarded it as a sacred duty of the Communists to bring up children as reliable reserves of the revolution and assigned this task to the Anti-Japanese Women's Association (AJWA) organizations.

At a meeting of the AJWA members held in the spring of 1933, the great leader Comrade Kim Il Sung said in words to this effect:

It is the natural duty of mothers to bring up their children well. A story one heard once from mother in his childhood remains in his memory for a long time. Therefore, the women's association should teach all mothers and women to turn deep attention to bringing up the entire children in the bases to be the trustworthy reserves of the revolution.

The AJWA organizations creditably fulfilled the work of bringing up children in the guerilla bases soundly while arousing the broad sections of women to the struggle against Japanese imperialism.

In spite of difficult living conditions in those days where everything was lacking, the great leader expended every possible care for children, furnishing the best buildings in the guerilla bases to them for their schools and providing them with notebooks and textbooks.

In response to the fatherly leader's lofty intention, the women's association, shouldering the responsibility for the good nursing and training of the reserves of the revolution, showed meticulous concern, first of all, for their life.

The AJWA organizations took care of the schools and dormitories of the Children's Corps which were set up by the fatherly leader, and sincerely ensured that the entire youngsters in the bases grew up without any worries.

At that time, the enemy's "punitive" troops made repeated attacks on the guerilla bases day after day, and everything was reduced to ashes after fierce battles.

Then, the women's association inspired its members and women in the bases to first rebuild the schools and dormitories of the Children's Corps, the places for their happy life. The women did not reconstruct their dwellings till they saw the children resume their study in the rebuilt school.

Despite the dearth of food, clothes and other things, the AJWA members gave the utmost care to the children not to wear shabby clothes and go hungry.

When children's provisions ran out, they went into the enemy-ruled areas to procure them at the risk of their life, and in the farming seasons they would till the soil and sow seeds to provide food for the children even in the middle of ceaseless battles.

The AJWA members displayed a beautiful spirit of taking parental care of all children in the bases as dear as their own little ones.

Thus, the AJWA rendered services to training the reliable reserves of our revolution by creditably performing its duty as the rearers of all children in the guerrilla bases, an honourable duty assigned by the great leader.

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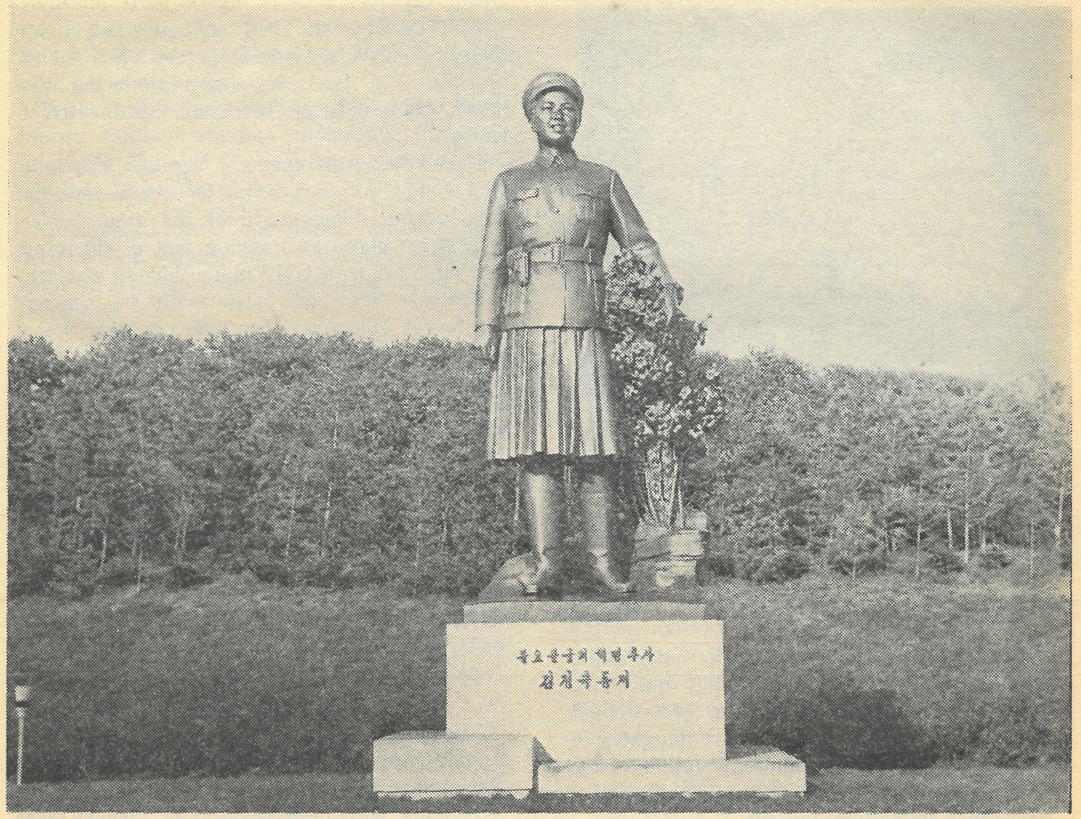
not the time to think much of herself when the country was attacked by a malady, and continued her activity without any rest.

It was thanks to the energetic guidance of Mother Kang Ban Sok that all the patriotic women joined the AJWA organizations and came to revolutionary awakening and proudly set out on the sacred road of revolutionary struggle for national liberation and women's emancipation.

I declare wholeheartedly that Mother Kang Ban Sok was an outstanding leader of the Korean women's emancipation movement who initiated a communist women's movement in our country.

Chae Ju Son



Bronze statue of Comrade Kim Jong Suk, an indomitable revolutionary fighter

Travelogue

At Foot of Historic Osan Hill

Sometime ago I visited Hoeryong on the bank of the Tuman-gang River meandering along the northern border line.

Hoeryong is the historic place where Comrade Kim Jong Suk, an indomitable communistic revolutionary fighter and anti-Japanese heroine, was born.

Osan Hill consisting of five low peaks rises in the township of Hoeryong.

Situated at the foot of this beautiful hill decorated with fleecy white-apricot blossoms in spring, is the historic house of Comrade Kim Jong Suk's birth, and erected in proximity to it is her bronze statue.

I called at the statue first of all.

It is the real image of her who wears a sunny smile with an armful of azaleas of the homeland and in military uniform as she did in the days of anti-Japanese war. At the sight of her noble image, her brilliant life woven with piles of struggle in trying ordeals entered my mind with deep emotion.

I moved toward the time-honoured straw-thatched house.

The low eaves suggestive of poverty, the wall plastered with yellow clay and the step-stone under the earthen floor that wore down with the lapse of time.... In all respect it is nothing but a poor peasant house to be seen everywhere in our countryside in those trying days when we were deprived of our country by the Japanese imperialist aggressors.

The historic house in Hoeryong where the indomitable revolutionary fighter Comrade Kim Jong Suk was born

Comrade Kim Jong Suk, an indomitable communistic revolutionary fighter, was born in this gloomy side room of the grass-roofed house on December 24, 1917 as a daughter of the pauper sharecropper and a daughter of the suffering people.

It was a dark time, indeed.

Korea trampled underfoot by the Japanese imperialist aggressors, was reduced to a horrible prison and a living hell of death. Bitter lamentation of the ruined people echoed through the whole land, and the rivers and mountains were dyed red with their hot blood.

Quitting their beautiful homeland good to live in, numerous people had to emigrate into an alien land.

From the highest peak of Osan Hill, I could get a view of the Mangyang ferry in the River Tuman-gang by which the endless stream of roaming people had said adieu to the homeland shedding bitter tears in those days when she was growing.

In the spring at her age of five, her family, too, left her native land and crossed over the River Tuman-gang. At a distant view of the ferry, I felt as if her straw-sandals' marks left in the sands had come into my mind.

Growing amidst hardships in the alien land, Comrade Kim Jong Suk keenly felt the sorrow of a stateless nation.

That is why she had stronger patriotism than anybody else and set out on the road of revolution in her early days following the bright rays of Juche illumined by the great leader.

Thus, the anti-Japanese heroine Comrade Kim Jong Suk took arms for the revolution and became a bodyguard of the great leader to perform many an undying feat of shielding him with her own body in the bloody warfare.

However fierce the battle might be, she never forgot Hoeryong, her beloved home town at the foot of Osan Hill.

One day her unit on the march under the command of the great leader came to a high hilltop where one could take a bird's-eye view of the homeland.

She asked the respected and beloved leader about the whereabouts of Hoeryong.

The great leader replied smilingly:

"Hoeryong is the birthplace of Comrade Kim Jong Suk, isn't it?...

"We should always remember our native land that gave birth to and grew us...."

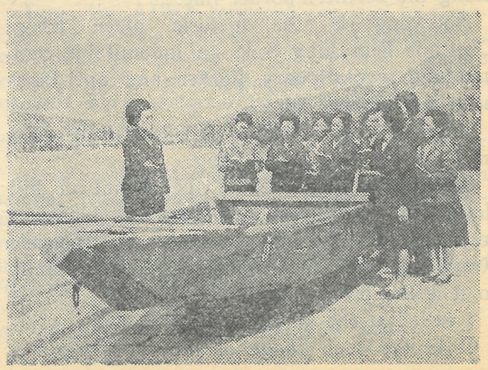
Then pointing to the northeastern direction over Mt. Paekdu-san, he said:

"Hoeryong stands on the bank of the River Tuman-gang in the distance beyond Mt. Paekdu-san."

Looking with deep emotion at the sky over Hoeryong in the far direction indicated by him, she made a firm determination to return home with the spring of national liberation.

Looking toward the southwestern heaven over Mt. Paekdu-san, a sacred mountain of revolution, from Osan Hill, I felt my heart swell picturing the peak where the fatherly leader and Comrade Kim Jong Suk had looked over her native land.

Respected Comrade Kim Jong Suk ferried across the Tuman-gang River by this boat



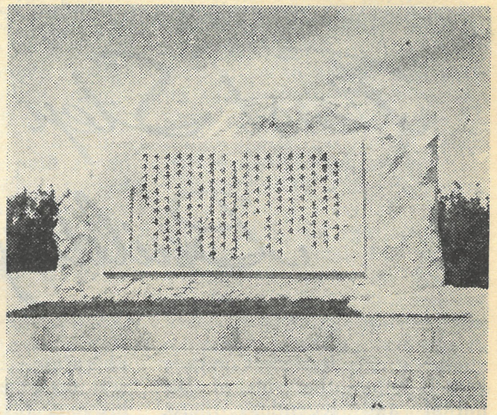
With such a fiery pledge, she fought fierce bloody battles covering thousands of miles under the direction of the great leader and won national liberation at last.

Comrade Kim Jong Suk, anti-Japanese heroine and Mother of revolution, returned home in triumph with the brilliant future of revolution.

Taking her dear son she came back to the homeland liberated at the cost of blood, but she failed to visit Hoeryong at the foot of Osan Hill because she was busy devoting herself to the building of a new country under the guidance of the great leader.

When she worked for a while in Chongjin near to Hoeryong after triumphal return, anti-Japanese fighters urged her to call at her native place. But she put it off saying how she could visit her home town first before greeting the General when he was working to realize his line of building a new country without sparing himself.

In this way, the indomitable revolutionary fighter Comrade Kim Jong Suk knew no other way than to be singleheartedly loyal to the great leader, and regarded it as her greatest worth of living to devote her all to the country and the people. Though she failed to visit her old home while in life, her statue stands now at the foot of the Hill of Osan, her beloved birthplace, enjoying the boundless respect and adoration of our people and women as an eternal communistic revolutionary fighter of a Juche type and a bodyguard immeasurably faithful to the great leader.

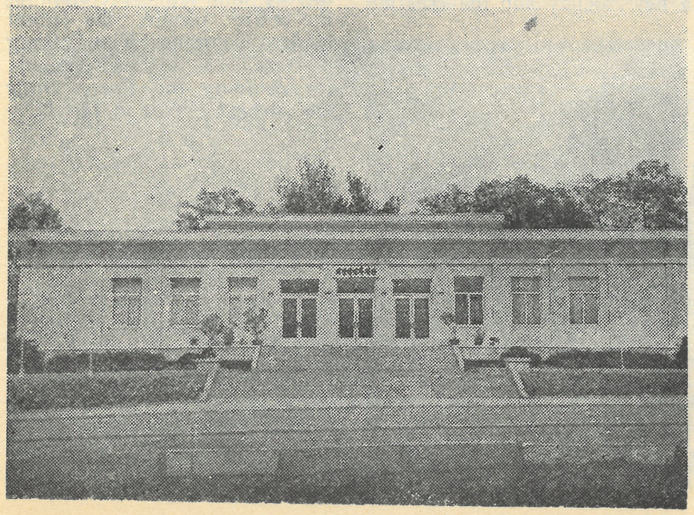


The Osandok Monument built at the foot of Osan Hill associated with the girlhood of respected Comrade Kim Jong Suk

Looking up to the image of Comrade Kim Jong Suk who smilingly watches her flowering native town that has turned paradise and the homeland that is basked in the shining sun of Juche and the brilliant guiding star, I feel an irresistible yearning for her.

Her statue is always surrounded with beautiful flowers permeated with the infinite affection of our people and women for her even in winter, not to speak of spring and summer.

Chang Gwang Yon



The Hoeryong Revolutionary Museum

—IMMORTAL ACHIEVEMENTS AND NOBLE EXPERIENCE—

First Step Towards Building a New Korea

The great leader Comrade Kim Il Sung, the sun of the nation and legendary hero, crushed Japanese imperialism by leading the anti-Japanese revolutionary war to victory under the revolutionary banner of Juche and liberated the homeland on August 15, 1945.

He had left the country at the early age of 13, firmly determined not to return until Korea became independent. Now he returned in triumph with a new spring of national liberation. But he gave himself no time to rest after the arduous revolutionary war. At once he mapped out a grand plan to build a new country and provided wise guidance for its realization. Thus, our country, which had long suffered an eclipse in the darkness of feudalism and colonialism, made its brilliant appearance in the East as an independent new Korea, dignified and rich and powerful under the radiant sun of Juche.

Beacon for Course of New Korea

The national liberation put an end to the 36 years long colonial rule of Japanese imperialism and opened a brilliant vista of a new life to our people.

The revolutionary spirits of our people rose to the skies aspiring after the building of a new society and the creation of a new life.

But a new life could not be created by ardent desire and spirit alone.

Though our people greeted liberation, they did not know which road to take, what to begin with and how to go about the construction of a new society.

Availing themselves of the confused circumstances after national liberation, all sorts of renegades from the revolution, political brokers and sectarian flunkeyists posed as "patriots" or "revolutionaries" and advocated self-styled "theories".

Such situation necessitated the earliest presentation of correct revolutionary line for the construction of a new Korea to our people.

It was an urgent demand of times and history.

In answer to the demand of history and the expectation of the entire people, the great leader Comrade Kim Il Sung delivered a historic speech, *On Building the Party, State and Armed Forces in the Liberated Homeland* to military and political cadres on August 20, 1945, only 5 days after national liberation.

A Pyongyang mass meeting held in celebration of the establishment of the Provisional People's Committee of North Korea by the great leader (February 10, 1946)

☆

In this speech, the great leader made a scientific analysis of the prevailing socio-class relations in our country and stressed that we must follow the road of the anti-imperialist, anti-feudal, democratic revolution led by the working class, and carry out three immediate major tasks—building a party, state and army in order to establish a prosperous, sovereign and independent state.

The great leader Comrade Kim Il Sung said:

"We must first found a Marxist-Leninist party which will be able to steadily guide the Korean revolution to victory. At the same time, we must establish a people's government to solve the question of power, the fundamental question in the revolution, and build the people's armed forces which will defend our country, people and revolutionary gains."

The great leader's historic speech was the development and enrichment of the Juche-based line and strategic and tactical policies on the Korean revolution advanced long ago by him in the days of the anti-Japanese revolutionary struggle to suit the actual conditions of our country after liberation. It served as a brilliant beacon for the path ahead of our people who roused themselves for building a new country, and as a militant banner powerfully inspiring our people to worthwhile construction and creation.

It was thanks to the brilliant beacon and militant banner that our people were able to found a revolutionary party of a Juche type, the General Staff of revolution, on October 10, 1945 even under such complex situation after national liberation, and a few years later strengthened and developed the Korean People's Revolutionary Army into the regular armed forces on February 8, 1948, and established the Democratic People's Republic of Korea, the glorious homeland of our people, on September 9, 1948.

Thus, our people came to brilliantly accomplish the great work of building a rich and powerful, civilized new Korea in the liberated homeland.

Great Transformation

National liberation alone can not radically improve the socio-economic conditions of the popular masses who were oppressed and maltreated under the long feudal and colonial rule.

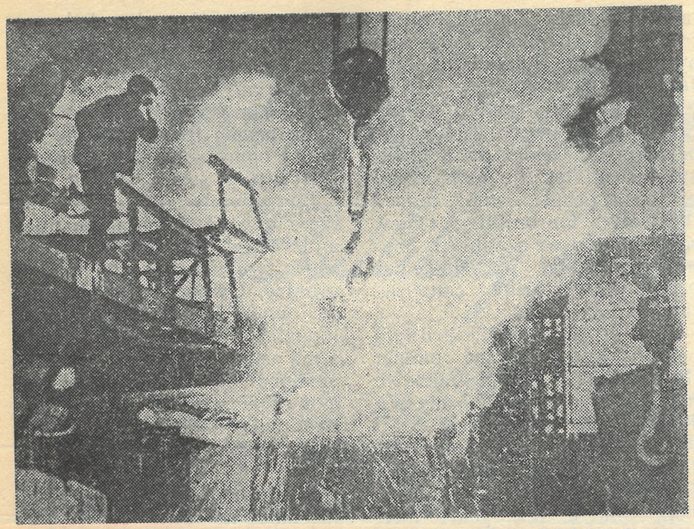
In order to be the real master of the country and society, those people freed from the national oppression should establish a new social system.

Immediately after liberation, there existed colonial vestiges and feudal subjugation in all spheres of social life in our country. Owing to the Japanese imperialists' manoeuvres, industry and agriculture still remained destroyed, and the livelihood of workers, peasants and other working people who had lived in hunger and poverty was not improved radically.

If we had left the situation to take its own course, we should have neither opened a wide road of building a new democratic Korea nor turned the northern half of the country into a mighty revolutionary

A peasant is delighted with the distributed land, the age-old desire of our peasants

A peasant mass demonstration celebrating the enforcement of Law on Agrarian Reform promulgated on March 5, 1946



Tapping operation by the workers of the Songjin Steel Plant (1948)

democratic base through the construction of a firm socio-economic foundation of the people's power.

Penetrating deep into such requirement of the revolutionary development, the great leader set forth a policy of enforcing democratic reforms without delay and launched a grand struggle for its realization.

The great leader, giving proper consideration to the fact that peasants formed 80 per cent of our population at that time, set the solution of land question as the primary task in the implementation of the democratic reforms, and saw to it that agrarian reform was effected on the principle of making the peasants become the owners of land.

Following this, the great leader promulgated the Law on the Nationalization of Industries and the Labour Law, and the Law on Sex Equality which ensured women equal rights with men. Besides, he also took measures to democratize the judicial system, education, culture, etc.

It was really an enormous social revolution equivalent to the tasks to be carried out in the whole stage of the anti-imperialist, anti-feudal, democratic revolution.

And yet, the great leader guided it wisely to brilliant realization in a short span of less than half a year.

As a result, a new people's democratic system was definitively established in the northern half of our country and a powerful revolutionary democratic base was laid. The flowers of the substantial change began to bloom in our towns and countryside that had withered to the extreme groaning under the long colonial extortion and feudal exploitation. The joyful singing of the peasants, now the owners of land, rang out in the fields and the sound of constructive hammering came out from each factory. Everyone overflowed with delight and hope and burnt with creative zeal.

Really the enforcement of the democratic reforms was a great transformation of epochal significance in our national history.

First Torch of Three Revolutions

Our people, who became the master of state power and the country for the first time in the history under the wise guidance of the great leader Comrade Kim Il Sung, came forward with a full resolve to devote their all to building a new society for the prosperity and progress of the country.

But, many a difficulty stood in the way of our advancement.

As the evil consequences of the half a century long vicious colonial rule of Japanese imperialism, our economy was badly deformed and assumed colonial lopsidedness, and even that was severely damaged by the Japanese imperialists.

Technical cadres capable of managing the economy and skilled workers in a position to push forward production were lacking.

What obstructed our advancement, in particular, was the survivals of capitalist ideology left behind by the old society.

The building of a new society needed the creation of new economy, culture and ideology.

Seeing deeply into such revolutionary demand, the great leader proposed a general ideological mobilization movement for nation-building in November 1946 as a movement of the entire mass for ideological remoulding.

In response to the call of the great leader for this movement, our people waged a strong ideological struggle to do away with the survivals of old ideology and arm themselves with a new idea of nation-building. They set about overcoming selfishness, tendencies towards degenerate living and indolence, bureaucracy, irresponsibility in work and servility. They sought out and purged hostile and alien elements and loafers who had wormed their way into the revolutionary ranks.

After he advanced the proposal on this movement, the great leader called at various factories and enterprises to give guidance in the work of remoulding the thinking of working people. At the same time, he wisely directed the struggle to overfulfill the national economic plan through an extensive emulation drive for increased production among the masses, and mapped out a vast scheme for the building of a new national culture by initiating an anti-illiteracy campaign.

Thanks to the great leader's sagacious leadership, the struggle to remould the thinking of working people was waged powerfully as a movement involving the whole Party and the entire people, and the national economic plans for 1947 and 1948 were fulfilled and overfulfilled amidst the energetic emulation drive for increased production.

Until March 1949, our country was the first to wipe up illiteracy completely in Asia.

Really, the general ideological mobilization movement for nation-building, the emulation drive for increased production and the anti-illiteracy campaign, which were inaugurated by the great leader when our people made a first step towards building a new country, became the gigantic driving force of our revolutionary development and the construction of a new society as the first torch of the three revolutions, ideological, technical and cultural.

WATER-COLOUR PAINTING:

"IN DAYS OF SPEED CAMPAIGN"

The great leader Comrade Kim Il Sung has said:

"All our Party members and working people who had always responded faithfully to the Party's call, marched forward in the spirit of Chollima plus the speed campaign towards the heights of socialism under the red flag of three revolutions."

The painting "In Days of Speed Campaign" extensively represents the spirit of our times and the stirring aspect of construction on vigorous march in the thick of the speed campaign in response to the Party's call.

According to the great leader's far-reaching plan to make our country richer and stronger and our people happier, an up-to-date big chemical industrial centre is under construction. In the course of a heated struggle to give a loyal report to the fatherly leader and the glorious Party centre by completing the building project as quick as possible, builders face a difficult task to lift up a gigantic construction material.

But it is beyond the Herculean strength of a tower crane, which vexes the girl crane operator and assemblers. Then, a helicopter alights on the building site to carry out their hard task in place of them by the gracious order of the glorious Party centre.

"Comrades, you may be sure that today's assignment of construction will be fulfilled at 300 per cent!"

A girl signaller exclaims with delight through a walkie-talkie.

Nay, the whole construction site is carried away by surging emotion.

The glorious Party centre put forth a policy of speed campaign as to accomplishing all works in the shortest space of time and on the highest level and provides a wise guidance for its materialization.

Our people have laid down the modern Changgwang Street suggestive of a town only in ten months by conducting the energetic speed campaign under the Party's guidance.

Not only that street but all the monumental edifices on our fatherland in the era of the Workers' Party were created by dint of the policy of the great speed campaign.

Theory of Emancipation of Women (2)

Wakabayashi Keiko (Japan)

2. THEORY OF SOCIAL EMANCIPATION OF WOMEN

President Kim Il Sung defined the basic contents of the women's question which arose in different ways at each stage of the revolutionary development, and showed the direction and ways of its solution.

1) QUESTION OF WOMEN AT THE STAGE OF ANTI-IMPERIALIST, ANTI-FEUDAL, DEMOCRATIC REVOLUTION

President Kim Il Sung set it as the basic content of the question of women at the stage of the anti-imperialist, anti-feudal, democratic revolution to emancipate them from colonial and feudal exploitation and oppression, subordination in social standing and social inequality and ensure them equal political rights with men in public life.

How is it realized? It becomes a reality when the national independence is won in the fight against imperialism and the feudal ruling classes and the anti-imperialist, anti-feudal, democratic revolution carried out.

In Korea, women, too, fought for the independence and liberation of the country and the liberation of themselves and for the realization of the equality of the sexes.

During the anti-Japanese revolutionary struggle, women, like men, took arms in their hands and fought in the thick forests as members of guerrillas. The struggle was grim, but they found in it a hope and took pride in it.

Let me cite a reminiscence of those times entitled "A Talk with Women Guerrillas." President Kim Il Sung once had a talk with women guerrillas. Seeing the Chinese women, who were unable to walk freely with their feet tightly bandaged according to feudal hereditary customs, and thinking of the miserable lot of women who, bound by feudal convention, were suffering from all sorts of maltreatment without any rights, he said to the women guerrillas, **"...but how happy you are! You are fighting together with men, rifles on your shoulders.... What is more worth doing than it?..."** Then he taught them the way women should live.

The President also said in words to this effect:

It is, of course, important for women to fight for their liberation, for their rights. It is one of the purposes of our present struggle.

But you women must not be bereft of the traditional, beautiful nature peculiar to Korean women in excess of thought about your own liberation, rights and equality....

Woman should be womanly. Propriety and plainness in speech, action and manners ennoble persons and win them respect and confidence.

In this respect, too, women guerrillas should set a good example to the local people.

The President then taught the women guerrillas how they should fight.

Women should place the special quality peculiar to them at the service of the revolution, and only then can they hasten their own emancipation.

The Ten-Point Programme of the Association for the Restoration of the Fatherland provides in its Article 7 that **"...to ensure equality based on humanity irrespective of sex, nationality or religion; to improve the social position of women and respect their personalities."** It aroused women to the struggle for their social emancipation.

After liberation President Kim Il Sung realized the socio-political emancipation of women through the promulgation of the Law on Sex Equality ensuring them democratic rights and freedom to the full.

President Kim Il Sung has taught:

"In order to achieve complete social emancipation for the women and provide them with equal rights with men, we must eradicate the remnants of Japanese imperialism and feudal conventions and build a truly democratic society. Bringing about women's social emancipation and sex equality is part of the anti-imperialist, anti-feudal democratic revolution. Moreover, it has a great bearing on the fulfilment of the tasks at higher stages of the revolution."

The Korean women were liberated from the colonial yoke of Japanese imperialism and became master of the country. They came to exercise equal rights with men in socio-political life.

At the time of the agrarian reform aimed at putting an end to the feudal exploiting system, too, the rural women took part in the distribution of land with equal rights with men and became master of the land like all other peasants.

For the complete social emancipation of women, it is necessary to free them from feudal and colonial exploitation and oppression, ensure them political equality and, further, completely liquidate the exploiting system and establish the socialist system. Sex equality is substantial only when the women's democratic rights are legally guaranteed and they liberated from all kinds of exploitation.

As can be seen, setting the tasks for the first stage of the solution of the question of women in the anti-imperialist, anti-feudal, democratic revolution, the President linked them with the tasks to be carried out at a higher stage.

The proposition enunciated by the President acquires great significance today when the countries which have long been under imperialist colonial rule are winning independence one after another on the globe and a scientific theory on the solution of the question of women in the period of the anti-imperialist, anti-feudal, democratic revolution is sought for.

2) QUESTION OF WOMEN AT THE STAGE OF SOCIALIST REVOLUTION

President Kim Il Sung said that the essence of the question of women at the stage of the socialist revolution was their complete emancipation from all forms of exploitation and oppression.

This task can be accomplished through the abolition of private ownership of the means of production and the exploiting system and the transformation of women into the socialist working people by the involvement of them in the socialist relations of production.

Reflecting the law-governed requirement for the constant enhancement of the position and role of women in the revolution and construction, President Kim Il Sung defined the women's public life as one of the basic solutions of the question of women at the stage of the socialist revolution.

President Kim Il Sung said:

"Women's participation in social labour is necessary not only for the rational utilization of idle labour power. It also aims at emancipating them completely from all kinds of restrictions and ensuring them a truly equal status in society."

Whatever legal guarantee for equal right with men may be given to women and however much they may be respected in society, their status and role cannot be enhanced if they are not of substantial service to the revolutionary struggle and the work of construction.

Women's entry into the sphere of public life and their active participation in socialist construction and social activity are an essential prerequisite to their exercise of equal rights with men in all fields of political, economic, and cultural life; it affords basic guarantee that their technical, cultural and ideological backwardness will be overcome rapidly, that complete equality will be given them in substance and that they will be able to make active contribution to social progress like men.

In Korea, women are provided with material conditions for active public life; children are brought up at public expense and women are given appropriate jobs, so that they can take part in social labour and conduct socio-political activities with a sense of security.

They have been completely emancipated socially at the stage of the socialist revolution and their status and role have risen considerably.

THE WORLD SUPPORTS KOREA'S INDEPENDENT REUNIFICATION

The great leader Comrade Kim Il Sung taught:

"Our people's revolutionary cause of national reunification and socialist construction is commanding increasing support and encouragement from people the world over. Committees for Korea's reunification have been formed and are working in many countries and the solidarity movement to support Korea's reunification is active on a global scale."

Today, there are loud voices of supporting our people's just cause of national reunification all over the continents of the world.

The number of committees for Korea's reunification swells to more than 260 in 70 odd countries of the five continents. These committees have conducted an active solidarity campaign in various forms such as rally, demonstration, meeting, forum, and issue of appeal and statement, and the number of which increased from 4,200 in 1979 to 12,000 in 1980.

Especially after the great leader Comrade Kim Il Sung advanced a new reunification proposal on founding the Democratic Confederal Republic of Koryo (DCRK) at the 6th Congress of the Workers' Party of Korea, the international campaign of solidarity with Korea's reunification presents a more brisk appearance.

The DCRK foundation proposal and the ten-point policy of the unified state command ardent support and welcome from foreign party and state leaders, from various governments, parliaments, parties, social organizations, notables of all walks of life and international organizations, and letters and telegrams come incessantly in support of the proposal and the policy. On the other hand, newspapers, news agencies and radios of many countries give wide publicity to the new reunification plan put forth by the great leader, and gatherings are held at various places to support the plan.

This year alone, a series of meetings have already taken place such as a special meeting on Korea's reunification with the participation of representatives from 20 odd non-governmental organizations and individual personages in Swiss and a North European conference on Korea in Denmark.

Joint statements were issued respectively by the Ghanaian members of parliament, and 133 French MPs, members of provincial council, mayors and vice-mayors in support of the DCRK foundation proposal, and documents were adopted in various countries.

The World Conference for the Independent and Peaceful Reunification of Korea held in Algiers last March showed that the international solidarity campaign in support of our people's cause of independent reunification has further intensified and developed.

This world conference was participated in by delegates with different political, social and ideological views and religious belief representing 80 countries and 18 international organizations. (World conference held in Brussels in 1977 was attended by delegates from 68 countries, and the second world conference in Tokyo in 1978 by delegates from 60 odd countries and 12 international organizations.)

The report and speeches made at the conference and documents it adopted unanimously stressed that regarding the achievement of Korea's peace and her peaceful reunification as their own task they would step up the joint action on a global scale for that purpose.

Enjoying such an extensive support and encouragement from the world's people, the Korean people will put an end to the foreign interference and surely accomplish the historic cause of national reunification by their united strength.

A Teacher-Revolutionary

—Story about Li Jong Sun, Lady Principal of Aewon Senior Middle School, Ryonggang County, Nampo City—

A small rural school as it is, the Aewon Senior Middle School is well known throughout the country as a school honored with the Kim Il Sung Order.

Lady Principal Li Jong Sun is a Deputy to the Supreme People's Assembly, honored with the titles of People's Teacher and Labour Hero.

During on-the-spot guidance to the countryside a few years ago, the great leader Comrade Kim Il Sung met and talked with her. Becoming aware of her long service as a teacher, he said anxiously she must have breathed in much chalk dust and gave her words of high praise that a person like her who devotes her all to the education of the rising generation is a Communist.

Li Jong Sun has been working at this school for thirty years since she started a teaching career at an early age of 16. She serves as the principal for several years.

Lady Principal Li Jong Sun holds the title of Labour Hero and People's Teacher

She graduated from a normal school under the care of the great leader in the midst of the fierce Fatherland Liberation War. On the very day of her assignment at this school, she planted a pine-nut tree at its playground with a firm determination to settle down in the land of Aewon as a true educational worker of the great leader.

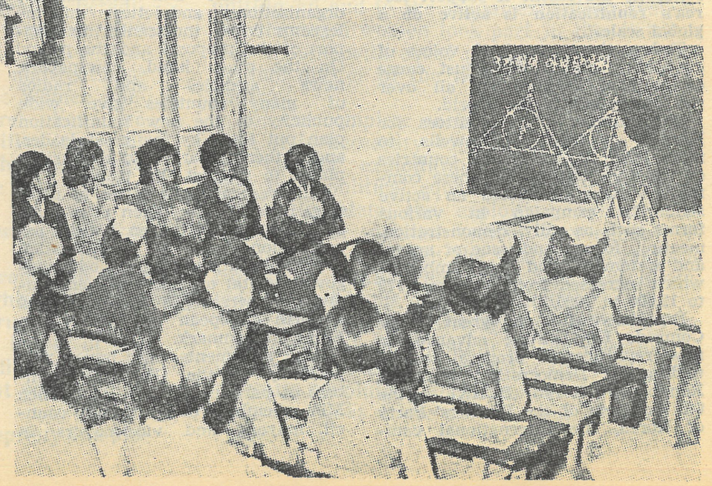
The tree has grown up to bear 30 annual rings while Principal Li Jong Sun, the then young girl with bobbed hair, is getting on toward fifty. She has rooted herself deep here at the soil of Aewon, a small rural village, like the pine-nut tree, as resolved that day, and devoted her all energy to the educational work for the coming generation.

The great leader Comrade Kim Il Sung has taught:

"In our society teachers are career revolutionaries who bring up the younger generation as heirs to the revolution and as Communists."

Principal Li Jong Sun inculcates on teachers the heuristic method of education

☆ ☆ ☆



In order to increase the quality of instruction work, Principal Li Jong Sun frequently organizes model lecture and inspects a class at work

Bearing deep in mind the great leader's teachings she exerted her all efforts to bring up all the pupils as Communists who are comprehensively developed.

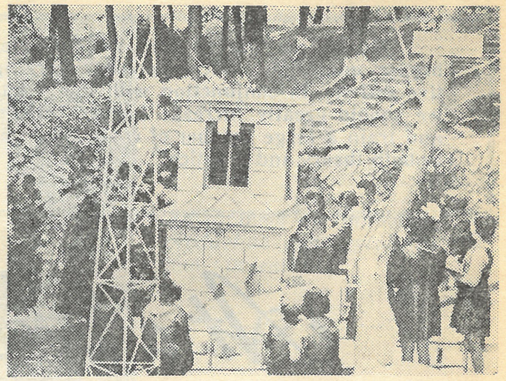
Upholding the great leader's teachings she built an excellent experimental and practical training base in her school together with other teachers there in order to combine theoretical education with practical training and give students living knowledge.

Now this school has many laboratories and information rooms furnished with more than 12,000 zoological and botanical specimens, teaching materials and visual aids, and a good practical training ground for tractor and automobile. It has also a fine botanical garden with all varieties of plants found in the primary and senior middle school textbooks, and an open-air practice ground for geographical research fully provided with experimental appliances and equipment. A midget power station is found, generating electricity by making use of a watercourse behind the school and furnishing electric power to the physical laboratory. A breeding pond and a nice swimming pool with diving boards in five different heights lie below the power station.

All is permeated with the fervent loyalty of the principal and teaching staff there who strive to perform their responsibility as revolutionaries bringing up the future of the fatherland, engraving the great leader's teachings on their memory.

Thirty years of Principal Jong Sun's fruitful service at this school were embroidered with such a passion of loyalty.

In those days she reared more than 5,000 pupils to be capable persons and sent them out to the worthwhile work place of the revolution and construction.



Pupils learn the process of electricity production at a midget water-power station

Today the Aewon Senior Middle School has become an example of all schools throughout the country in the struggle to carry through **"Theses on Socialist Education"**, a pedagogical programme of Juche drawn up by the great leader. And 100 per cent are all honour pupils.

But, she is never content with such a success.

"I am still far from requital for the deep confidence given by the fatherly leader who thinks much of our ordinary teachers as revolutionaries and Communists while regarding the work of educating the rising generation as an important task to succeed to the revolution. I will always devote myself to the proud revolutionary work, the educational work for the coming generation like that pine-nut tree which is fresh and green at all seasons stretching out its thicker branches as the days go by." This is a firm resolve expressed by lady Principal Li Jong Sun.

Ryu Son Hui

Principal Li Jong Sun inspires her pupils, saying "Let's all follow the road of loyalty."

"One of our Party's consistent policies is to develop a system of various forms of higher education which permits working people to study without leaving their productive activity, in conjunction with the regular system of higher education. In particular, we should greatly increase factory colleges, whose advantages we know by experience, and train a large number of competent working-class technical cadres who are versed in both theory and practice."

KIM IL SUNG

At a Factory College

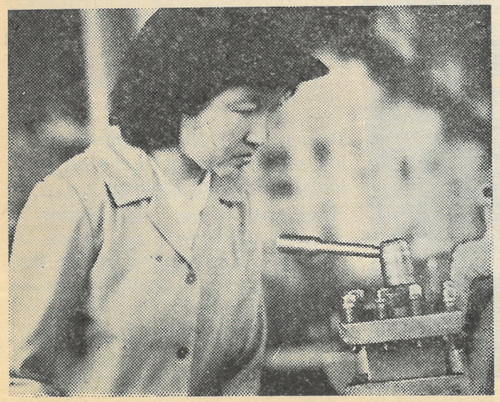
Today everywhere in our country one can find a factory college—a new form of technical college on the study-while-working system.

Sometime ago I visited the factory college attached to the Ryongsong Machine Complex in Hamhung, one of our big industrial cities. There I gained a clear understanding of how excellently our Party's policy of intellectualizing the whole of society was coming into effect.

A COSY BUILDING IN THE FACTORY COMPOUND

What stood conspicuously on the right-hand side of the spacious factory compound is a neat 4-storied building embosomed with a flower garden and luxuriant-grown trees. That is the very factory college where the workers are trained into more cultured and competent technical cadres.

Li Sang Ae is a well-known turner and factory college student



According to the vice-rector in charge of school affairs, the scope of the college is this:

This college consists of the 5-6 year regular course and the special course, and has 27 classrooms with up-to-date teaching aids and furnishings and 18 labs.

Saying that seeing is believing, the vice-rector guided me to the labs. Covering the basic science and special subjects such as machine construction and metal processing, all the laboratories bore the semblance of a manufacturing workshop rather than an educational lab.

On entering the machine construction laboratory, we found that a lively discussion was going on among three women; the two were worker-students and the other a teacher giving guidance in their practical training.

The teachers give lectures at morning for the night worker-students and at evening for the dayshifts. Sometimes they go down to the workshop or workteam for giving supplementary lessons to those students who absent themselves from the class for some reasons. In this way it is the teachers themselves to call on the students.

AT SCHOOL-GOING HOUR

When the evening closed in, the worker-students were seen, on the cleanly-paved road, coming to the college. What attracted my attention among them was lady students including spirited girls of about twenty and dependable married women....

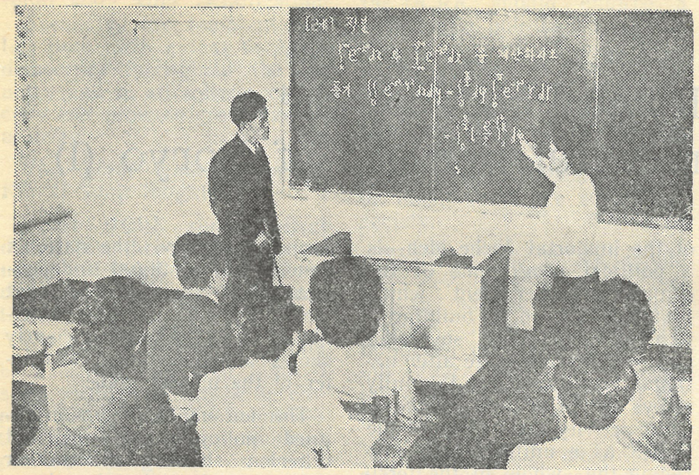
Their faces were filled with a pride and joy of studying while working.

The vice-rector introduced a woman to me.

Exchanging greetings with her I said:

"I'm already familiar with you because I saw your picture on a flash-news board at the front gate."

She was designer Pak Hye Gyong of the First Press Designing Room. She is a forty-



All of them are innovators in production and excellent students in learning

years old mother of three children, the one attending a primary school and the others a senior middle school.

In response to the fatherly leader's teaching on intellectualizing all society, she entered the factory college 5 years ago and has not missed a day at the college. She has a few months ahead of her graduation. During the five-year course she has advanced many novel contrivances.

"It is entirely thanks to the fatherly leader and the Party that our women are in a position to study at the factory college to their hearts' content knowing no worry," she said and added that the Party and the State furnished ample conditions to those women in the factory college.

As a matter of fact, the married women, too, feel no inconvenience while studying because their kids are committed to the care of nursery or kindergarten in the factory precincts till their lessons are over. Moreover, they are supplied with staple and non-staple foodstuffs in good time on order from the rice-cooking house or the grocery within the factory bounds.

That is why they are working and living with a mind to singleheartedly display a high revolutionary enthusiasm and technique in return for the gracious favor of the fatherly leader and the Party that are desirous of enabling them to enjoy an independent life in a most civilized society.

I could read it in the technical innovation register-book of the college.

In the past 5 years from 1975 to 1980, the alumni and the worker-students of the college including not a few women students, advanced 800 items of new technical innovation plans which were put on the state registration.

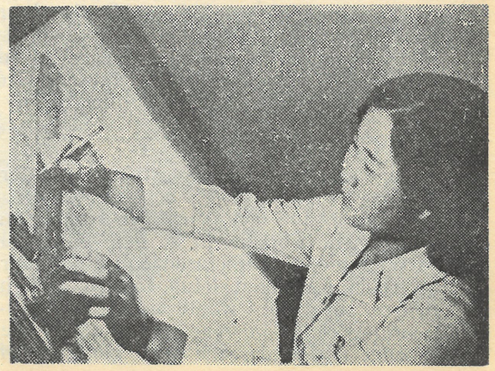
BRILLIANT FUTURE

Before long darkness began to set in around the factory premises.

A day's work being over, some workers went home and the rest toward the club. But here in the factory college classes began.

While commanding a night view of the brightly-lighted classrooms, the vice-rector told me that the college produced 70 engineers and associate engineers every year until last year and that it designed a plan of training up 230 engineers and associate engineers annually from the coming year.

Designer Kim Myong Hwa is a factory college graduate



Ten-Point Policy of the Democratic Confederal Republic of Koryo (1)

In his historic report to the Sixth Congress of the Workers' Party of Korea, the great leader Comrade Kim Il Sung clarified the ten-point policy to be carried out by the Democratic Confederal Republic of Koryo (DCRK) while putting forth a new save-the-nation reunification plan on bringing the north and the south together into a unified state.

The policy—an embodiment of the immortal Juche idea—is a political programme of the confederal government which illumines a road to building a rich and powerful, sovereign and independent state after national reunification. It fully shows the principles and course of activity and tasks of the DCRK as a unified state embracing the whole of the territory and people of the country.

PRINCIPLE AND TASKS IN POLITICAL FIELD

The ten-point policy clearly expresses the principle and tasks to be carried out by the DCRK in political field.

Firstly, it defines the principle which a unified state should observe in its state activity.

The great leader Comrade Kim Il Sung taught:

"...the DCRK should adhere to independence in all state activities and follow an independent policy."

Political independence is the basic emblem of a sovereign, independent state; it is the life and soul of the country and the nation.

Only when a country holds fast to independence in politics and follows an independent policy can it uphold the nation's dignity and honour and ensure the development and prosperity of the country.

What should the DCRK do in order to stick to independence in state activity and give effect to the independent policy?

Above all, the DCRK should be a fully independent and sovereign state and a non-aligned nation which is not a satellite of any other nation and does not depend on any foreign forces.

A satellite state is such a small country as yields to a large country and follows it blindly. It means subjugation and submission to a large power. If small countries lose independence and become satellites of any large country they cannot safeguard the nation's honour and national independence. The manifestation that the DCRK will not be a satellite of any other nation clearly shows an independent character of the unified state.

The pursuance of a non-aligned policy is an important criterion showing whether or not a non-aligned state advances independently.

The clarification that the DCRK must become a non-aligned nation is another clear-cut expression of the independent character of the unified state.

The DCRK, an independent and non-aligned nation, should oppose all forms of foreign interference and dependence on foreign forces, exercise complete sovereignty in its internal and external activities and settle all questions arising in state politics independently to suit the fundamental interests of the Korean nation and the actual conditions existing in our country.

Thus, the great leader advanced it as a basic principle of activity of the unified state to maintain independence in all fields of state activities and defined the tasks for its implementation thereby showing a bright way for our country to prosper and develop into a fully independent and sovereign state after reunification.

Secondly, the ten-point policy puts forth a task to effect democracy throughout the country and in all spheres of society and promote great national unity.

The great leader Comrade Kim Il Sung taught:

"...the DCRK should effect democracy throughout the country and in all spheres of society and promote great national unity."

What sort of politics should be executed and what kind of socio-political system be developed throughout the country—this comes up as an important problem along with establishing a unified state.

The DCRK is a unified state to be founded on the basis of regional autonomy in the north and the south presupposing the different social and political systems in the two regions. So, its mission and duty are to guarantee the nation's common interests and unified development.

The ten-point policy of the confederal state points out that the DCRK should enforce a democratic politics.

Democracy is a common political idea congenial and acceptable to people with differing thoughts and political views, and is a sacred right due to people from all walks of life as masters of the state and society.

Therefore, the DCRK should fully develop a democratic social and political system which opposes dictatorship and intelligence government and firmly guarantees and defends the freedoms and rights of the people.

It also should ensure freedom to form political parties and social organizations and their free activities, freedom of religious belief, speech, the press, assembly and demonstration, and guarantee the rights of the people in north and south to travel freely across the country and to conduct political, economic and cultural activities freely in any areas.

The ten-point policy shows in the next place that the confederal government should follow a fair policy which will equally guarantee the interests of the two regions, two systems, different parties, groups, classes and circles in the country without bias to either side.

The confederal government should pursue all the policies proceeding from the principle of great national unity and attain the uniform development and prosperity of the country through the removing of misunderstanding and mistrust between the north and the south and the strengthening of national unity and cooperation.

The confederal government should not question the past records of any organization or individual in the north or the south that works for the development of the unified state, but should join hands with them, and should not allow any form of political reprisal or persecution.

The great leader's policy in the political field is an inspiring banner enabling the entire compatriots to turn out in the powerful struggle for national reunification with a fresh confidence and courage.

This hopeful target made me take a greater pride.

Looking round the factory college striving to bring up all the workers to be engineers and associate engineers, I pictured to myself our country rushing without letup toward a high peak where all society would be intellectualized according to the far-reaching plan of the great leader and under the wise guidance of the glorious Party.

I left the factory college with a firm conviction that such a factory college built at each large industrial establishment in our country was an excellent institute of higher learning to bring up an army of working-classized intellectuals versed in both theory and practice.

Kim Dong Chun

A Series of World Conferences for Independent and Peaceful Reunification of Korea

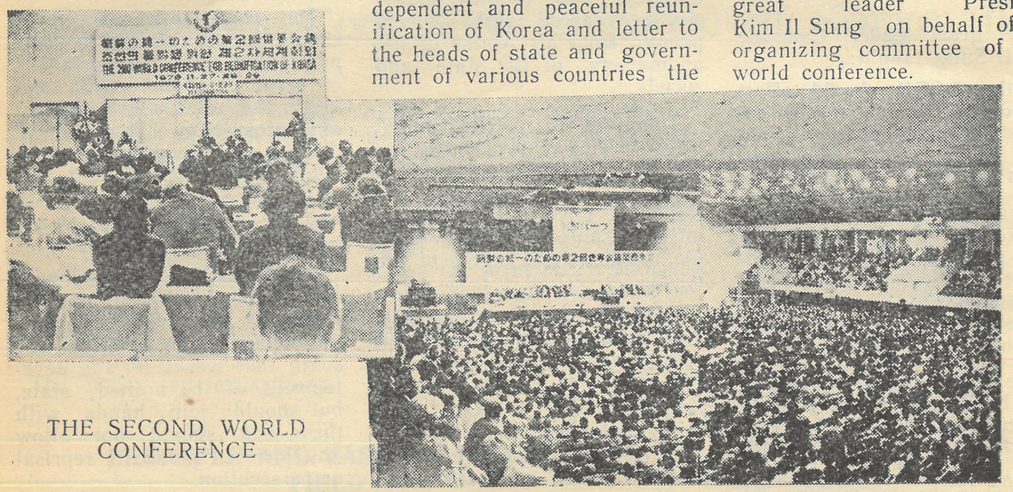
THE FIRST WORLD CONFERENCE

The First World Conference for the Independent and Peaceful Reunification of Korea was held in Brussels between 21 and 22 February 1977.

This conference was attended by over 170 delegates from 68 countries of the world representing governments, political parties, trade unions, and solidarity committees of supporting the Korean people's struggle for the country's peaceful reunification.

The conference adopted its resolution in support of the independent and peaceful reunification of Korea and letter to the heads of state and government of various countries the world over, UN Secretary General and international organizations.

In concluding the conference, Paulette Pierson Mathy and Remy Gillis sent a letter to the great leader President Kim Il Sung on behalf of the organizing committee of the world conference.

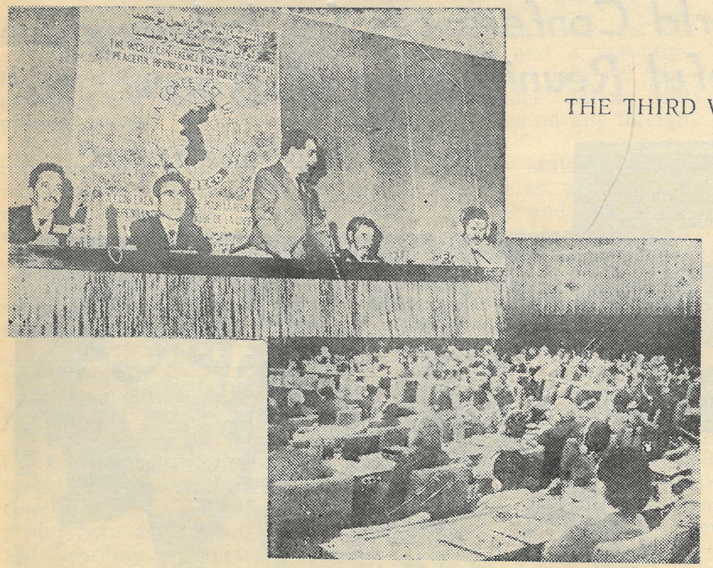


THE SECOND WORLD CONFERENCE

The Second World Conference for the Reunification of Korea was held in Tokyo between 27 and 29 November 1978.

It was participated in by 504 delegates representing governments, political parties, trade unions, social organizations, religious bodies and committees for supporting Korea's reunification of 60 countries and 12 international organizations.

Adopted at the conference were the resolution of the Second World Conference for the Reunification of Korea and an appeal to governments, political parties, trade unions, public organizations and religious bodies of all countries, international organizations and the world's people.



THE THIRD WORLD CONFERENCE

The Third World Conference for the Independent and Peaceful Reunification of Korea was held in Algiers from March 26 to 28, 1981. The conference was attended by 126 delegations, delegates and prominent public figures from 80 countries and 18 international organizations. Among them were party and government delegations, party delegations, government delegations, delegations of organizations for friendship and solidarity with the Korean people, and delegations of public organizations.

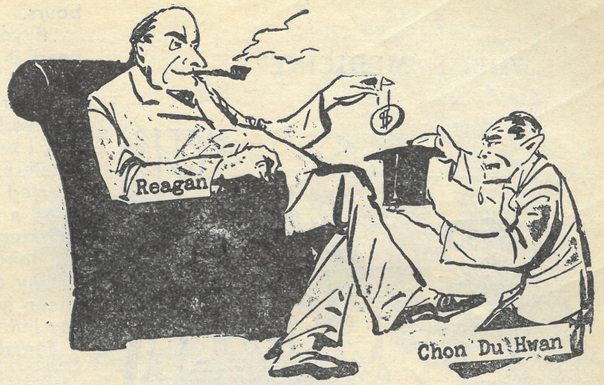
An information for the independent and peaceful reunification of Korea and an appeal to the world people were adopted at the conference.

CARTOON

CURSED CHON DU HWAN

1

2

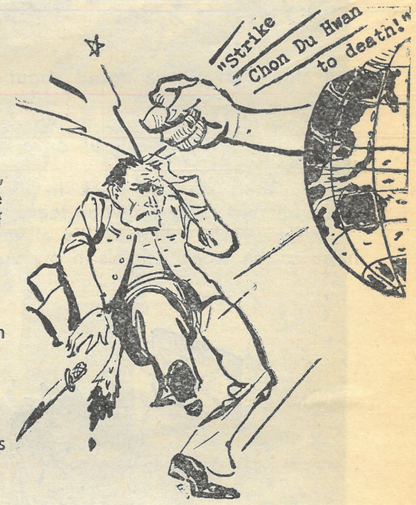


3

1. A tame dog of US imperialism

2. A rare fascist cutthroat

3. He is the one and only, man who implores the indefinite stationing of American troops



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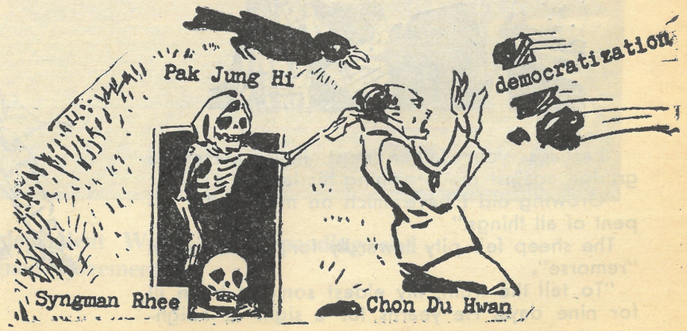
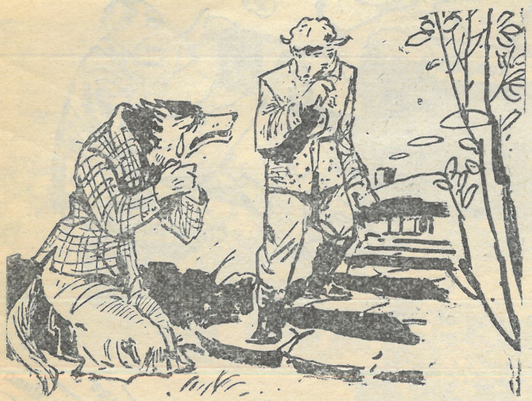
4. "Strike Chon Du Hwan to death!"

5. The fascist hangman is doomed to destruction

5



WOLF'S "MEDICINE"



A starving wolf wandered about to search for feed.

Failing of her purpose in the roe deer's and goat's, the old wolf called on a gentle sheep this time.

The sheep stepped back in alarm while the old wolf said sadly between tears:

"Whom to be blamed! It's all my fault. I did harm to the weak animals in my youth....

"Perhaps your father must have nursed a grudge against me breathing his last.

"Growing old I have much on my mind! I repent of all things."

The sheep felt pity inwardly for aged wolf in "remorse".

"To tell the truth, my eldest son has been ill for nine days. He yearns for a sight of neighbours.

"If you go and put your kind hands on his head it will certainly act as good medicine to him.

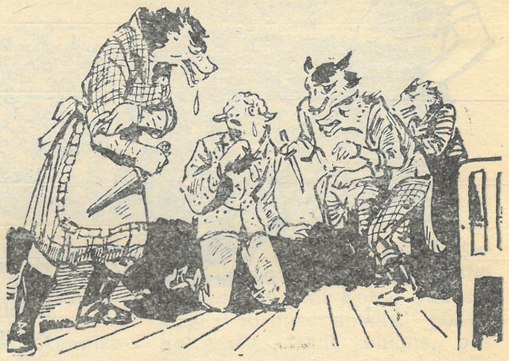
"Your single visit to my sick child may form an everlasting intimacy between our two families, I believe!"

Interested in the word "intimacy", the kind-hearted sheep followed the old wolf.

As a matter of fact, the wolf's eldest son was suffering from a disease and the second and the third sons were also laying themselves flat.

"My dear eldest son, brace yourself up! Uncle Sheep has come. Second son, open the door! My little ones, get up!"

Famished cub wolves set upon sheep, showing



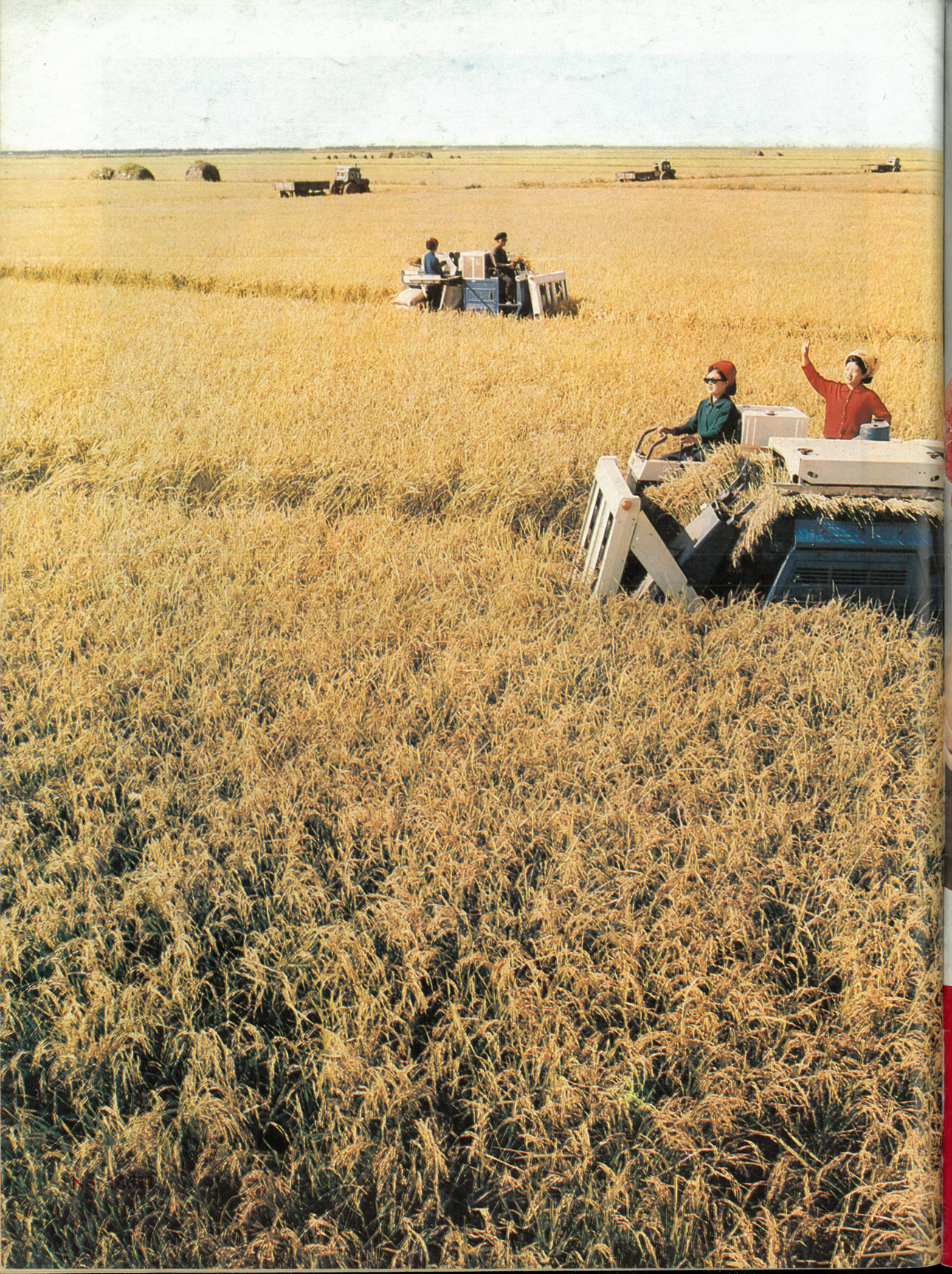
their bloodstained fangs, when the old wolf laughed loud putting up her forelimbs:

"Hey, naive sheep! Necessary 'medicine' for my children is not your gracious hands but your hot blood and plump meat! Our predatism can never change! he, he, he!..."

At this critical moment, stick and stone came crush through the windowpane of the wolf's.

Being well aware of the wolf's true color, roe deer and goat came running in good time. They finished a pack of wolves at a blow and saved the deceived sheep.

Let's Build a New Independent World by Expanding and Developing the Non-Aligned Movement!



Women OF KOREA

No. 1 (93) 1982